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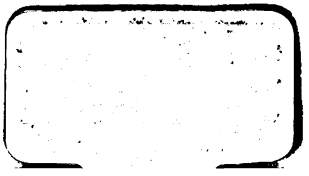


THE

BISHOP OF EXETER'S

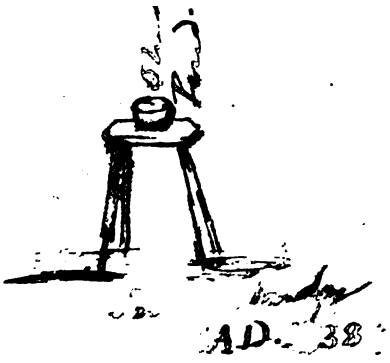
CHARGE;

DELIVERED AT HIS TRIENNIAL VISITATION,

IN

JUNE, JULY, AUGUST, AND SEPTEMBER,

1842.



LONDON:
JRRAY, ALBEMARLE STREET.

MDCCCXLII.

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A CHARGE

DELIVERED

TO THE CLERGY

OF THE

DIOCESE OF EXETER,

AT THE TRIENNIAL VISITATION

IN JUNE, JULY, AUGUST, AND SEPTEMBER, 1842.

BY

HENRY LORD BISHOP OF EXETER.

PUBLISHED AT THE REQUEST OF THE CLERGY.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.

MDCCCXLII.

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THE whole of this Charge was not delivered at any one place. Different passages in it were omitted at different places of Visitation, for the sake of brevity. Some portions were not delivered anywhere. Therefore, the Clergy, by requesting the publication of the Charge, must not be considered as having made themselves responsible for its contents.

Bishopstowe, September, 1842.

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CHARGE,

&c. &c.

REVEREND BRETHREN,

In looking [illegible] high hope

ERRATUM.

Page 64, line 17, for *several* read *general.*

menaced, but also to aspire to a higher and wider sphere of spiritual action; while we are cheered and stimulated in our ministrations by the increased, and daily increasing, sympathies of the people—by the calm, intelligent, and active co-operation of many of the most eminent of all orders of men around us—and, above all, by the manifest indications of a general yearning for a deeper and fuller insight into the way of God's salvation—into the nature, too, the powers, the privileges, the blessings, of the Holy Catholic Church, the true ark of deliverance from the perishing world around us, which His infinite wisdom and mercy have prepared, "that in the dispensation of the fulness of time, he might gather together in one all things in Christ."

Thank God! the Church is no longer the watchword of a party, but is acknowledged to be "the city of the Lord of Hosts, the city of our God," in

CHARGE,

&c. &c.

Reverend Brethren,

In looking back on the years which have passed, since we first met on such an occasion as this, the prevailing sentiment, in the hearts of all of us, must be that of humble and fervent thankfulness to our divine Head, who has enabled us not only to retain the outward form of a National Church, in spite of all the dangers by which we were at one time menaced, but also to aspire to a higher and wider sphere of spiritual action; while we are cheered and stimulated in our ministrations by the increased, and daily increasing, sympathies of the people—by the calm, intelligent, and active co-operation of many of the most eminent of all orders of men around us—and, above all, by the manifest indications of a general yearning for a deeper and fuller insight into the way of God's salvation—into the nature, too, the powers, the privileges, the blessings, of the Holy Catholic Church, the true ark of deliverance from the perishing world around us, which His infinite wisdom and mercy have prepared, "that in the dispensation of the fulness of time, he might gather together in one all things in Christ."

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which those who use their holy privileges aright shall be disciplined and fitted for the citizenship of "the Heavenly Jerusalem."

This improvement and enlargement of the religious views of our people demand from us a proportioned elevation of our own views, and increased care and diligence in our own studies, that we may be enabled "to bring all such as are committed to our charge unto that ripeness and perfectness of age in Christ," to which so many are now, by His grace, manifestly aspiring. Those among you who feel, with me, the loss we ourselves suffered from having been less stimulated by the spirit of the times, on which the best years of our lives were cast, will also feel, with me, that this, whether our fault or our misfortune, does not exempt us from the general duty of labouring, in humble dependence on God's grace, to raise ourselves, as near as we may, to a level with our increased responsibilities; while the younger members of our body, "rejoicing," as they well may, but "with trembling," at the blessedness of their own better lot, who have no temptation to idleness or negligence, in the prevailing temper of the people, will gird themselves manfully to the studies necessary for "the doing of so weighty a work, pertaining to the salvation of man," in an age of unexampled intellectual activity — activity applied, through the mercy of God, not least to the investigation of religious truth, in a spirit of earnestness and zeal, which it will be the opprobrium of the clergy if they are unable to meet, to satisfy, and to direct.

I. Happily, the rising generation of theological students have new and most valuable aids largely

offered to them. Within the last few months, the University of Oxford, acting on the gracious intimations of Her Majesty's purpose to found two new professorships of sacred literature, and, of its own liberality, anticipating the time when the royal endowment shall take effect, has commenced the pious work, and provided the means not only of further instruction, but also of ascertaining the proficiency of those whom she instructs, in that learning which shall duly qualify them, by the grace of God, to be the spiritual instructors of others. The new professors will commence their lectures as soon as the University shall again be assembled; and the examination of those who attend them will not be delayed beyond eighteen months—it being intended that certificates shall be given to all who satisfy the examiners, after an attendance on at least six courses of lectures, which cannot be completed in less than an academical year.

The University does not profess to *require* that all of her sons, who intend to offer themselves as candidates for holy orders, shall have recourse to the assistance which this most useful institution offers; but I feel that I should be wanting to my own duty as a bishop, if I did not seize this earliest opportunity of announcing, that I shall require from all candidates of that University, as soon as the new statute shall be in full activity, the certificates which it provides. There may be special cases in which I may see reason to remit the requirement, but such will be my *rule;* and the exceptions will be only those which very peculiar circumstances shall justify. Even when exceptions may be admitted, they will not extend to an admission of a less

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menaced, but also to aspire to a higher and wider sphere of spiritual action; while we are cheered and stimulated in our ministrations by the increased, and daily increasing, sympathies of the people—by the calm, intelligent, and active co-operation of many of the most eminent of all orders of men around us—and, above all, by the manifest indications of a general yearning for a deeper and fuller insight into the way of God's salvation—into the nature, too, the powers, the privileges, the blessings, of the Holy Catholic Church, the true ark of deliverance from the perishing world around us, which His infinite wisdom and mercy have prepared, "that in the dispensation of the fulness of time, he might gather together in one all things in Christ."

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and by exciting the zeal and energy of others, to that revival of a spirit of inquiry into the doctrines of the primitive Fathers, into the constitution of the Church of Christ, and, generally, into matters of high importance to the cause of Gospel Truth, which has spread with a rapidity wholly unexampled since the days of Cranmer. But I enlarge not on these points. He whose station best entitles him to speak of these writers, their own venerated diocesan, has anticipated all other testimony. My object is, to do an act of simple justice to them, at whatever hazard of sharing in the obloquy, which has been heaped not only on them, but on many who, differing from them in important particulars, as I have declared myself to differ, do yet, like me, regard them with respect and gratitude, as good, and able, and pious men, who have laboured most earnestly, and, on the whole, very beneficially, in the service of the Church of Christ.

1. There is one leading particular in their teaching, on which, when I warmly commend it, I venture to assure myself that I shall have the assent of most among you; I mean the stimulus which they have given to a life of *systematic piety*—to a life which shall, in some measure, realise the requisitions and copy the examples of those holy men who compiled our Liturgy, and fenced, and illustrated, and enforced it with the Rubrics. That Liturgy was prepared, those Rubrics were designed, not to regulate the service of one day only in the week, but of every day. Whose fault is it, that its use is commonly so limited? Is it the fault of our people?

At least, is it solely theirs? None of us can truly and honestly say that it is, till he has tried—seriously, earnestly, for some considerable time, tried, and tried in vain—to win his flock to unite with him in that week-day sacrifice of praise and thanksgiving, for which the Church has so faithfully provided, especially on all those "Feasts which the Church hath appointed to be observed."

On this matter, however, I do not pretend to prescribe to you any rule. It must be left to your own judgment and your own feeling. But teach and discipline your feeling; note well the practice of which you read in the history of some of the best and holiest men our Church has ever produced: note, too, the effect of the same practice in those of our own day who are known diligently to follow it. Are they mere formalists? Are they devoid of spiritual and vital religion? Above all, try the practice fairly, devoutly, and in the fear and love of God: try it yourselves, and note its effect on your own souls. Mark whether a holy composure, a pious joy, an increased ability to go through your other services (I will not call them labours), attend not the habitual use of these much-depreciated ordinances.

In country parishes, it may not be easy soon to gather a congregation. Yet often, even there, the aged, the infirm, and some of those whose station exempts them from constant occupation, might be brought gladly to avail themselves of the more frequent ministrations of their pastor, if he shew himself in earnest in executing his high commission, as minister of God's word, in conformity to the injunction of the Church.

In pressing this matter upon you, I am not ignorant that many good men have thought—some, perhaps, of those whom I now address may think—that the most valuable portion of public worship is the ordinance of Preaching; and we are sometimes told, in a tone of seeming triumph, that the great work, for which our holy office was appointed, is, to "preach the Gospel."

From the earliest days of the Reformation there have been two parties in our Church—each of them including many sincere and excellent men—who are, and have been, more strongly distinguished by their feeling, if not their language, on this particular, than by almost any other differences whatever.

On which side the voice of the Church has spoken, I need not say. But let me ask, has not experience also spoken? and is not its testimony with the Church? What are the results, the *enduring* results, of the most eloquent, the most fervent, the most successful preaching, if it be not kept in due subordination to the immediate and proper purpose for which the congregation is assembled in God's house—emphatically called by God himself "The House of Prayer,"—humbly to acknowledge our sins before God—to render thanks to Him—to set forth His praise—to hear His holy word—to ask those things which He knows to be necessary as well for the body as the soul—above all, to feed together spiritually on the body and blood of our blessed Redeemer?

What, I again ask, are the results, the *enduring results*, of the preference of preaching to a service such as this? Has not experience shewn how little they can be depended on?

And, after all, what is to preach the Gospel? Is it merely the delivery of oral discourses? In proclaiming the Gospel to the heathen, this may, indeed, be the best or the only way. But in the instruction of those who have been already brought, by God's mercy, into the fold of Christ, can the same be truly said? What is catechising? What the reading publicly in the congregation the written Word of God? What the intelligent and devout use of our own admirable Liturgy? Can any sermons bear comparison, even as instruments of Christian instruction, with the wisdom, the perspicuity, the fulness, the wonderfully proportioned exhibition of the whole Will of God, which that blessed book presents? Of all its praises, this, its observance of the just analogy of faith, is perhaps the highest. In it, no one portion of evangelical truth is unduly exalted above the rest; no favourite doctrine can be there detected—nothing sectarian—nothing that is not Catholic, in its tone, as in its sense. Only teach your people to know the method, the system, of the whole book, and the purpose, as well as the meaning, of every part. Teach them, in short, to know the riches of the treasure which is there given into their hands. Shew to them, that it is not merely a manual of daily devotion, but also an epitome of a Christian's life: of his life, said I?—ay, and of his death. From the font to the grave, it seeks to shed its enlightening, its chastening, its consoling influence on all we do and all we suffer.* Be it

* I may be permitted to recommend a selection from the works of the great divines of the seventeenth century, entitled "*Illustrations of the Liturgy and Ritual, by the Rev. James Brogden,*" recently published, as a most valuable addition to every parochial clergyman's, and indeed to every churchman's, library.

your part to teach your people to use it as they ought; to pray its prayers; to "pray with the spirit, and to pray with the understanding also." And then be assured that they will listen even to the preacher, if not with the same barren wonder at his fancied talents, or the same brief subjection of their feelings to his rhetoric, yet with minds and hearts better fitted to receive, and to retain, whatever of good they may hear from him.

Before I quit this subject, let me again impress on you—what three years ago I brought to your attention—the duty of a faithful observance of the Rubrics. True it is, that inveterate usage may be pleaded for the non-observance of some of them. But of these not all, perhaps not one, may have been irreclaimably lost. Be it our care to revive what we may; but, certainly, not to permit any others to fall into disuse.*

I was brought to this matter by a wish to do justice to one especial benefit which has been rendered to the Church by the writers of the "Tracts for the Times."

2. There is another particular, in which they appear to me equally entitled to our gratitude; I mean, the zealous and effectual manner in which they have enforced the great evangelical truth, that the true *Christian life* is not an individual, but a *corporate* life; that we are, in the highest and strictest

* To the wisdom, which marks our Rubrics, I am glad to give the testimony of the experience of one of the ablest and most devoted ministers ever employed in the service of the Church in India, Archdeacon Robinson.—See App. I.

moral sense, members of a *Body*, whose Head is our Lord Himself, and therefore we are "members one of another." Our Lord's own discourses, and the teaching of the Holy Ghost by the Apostles, plainly declare that it is to the body of Christ, and to every particular man as a member of that body, that his precious promises of grace and life are held out: "The Lord added to the Church daily such as should be saved."

I do not say—God forbid I ever should—that no blessing attends personal, individual religion—that the Spirit of Grace is never present except when the congregation are met together in the Lord's name—that "the prayer of Faith," breathed from one single heart, is, or can be, without effect—that the soul is never blessed, largely blessed, by holy communion with God, even in the stillness of the closet, in the loneliness of the dungeon, or in the yet more perfect desolation of the faithful Christian in the crowd of infidels or worldlings. But this I say, that even then he, the faithful Christian, will regard himself as a member of the body—will long for communion with it. I also say, that the great appointed instruments of grace, the holy Sacraments, of which we know that they are "generally necessary to salvation"—those to which is annexed the promise of the highest and most perfect union with Christ, so far as they are the acts of man, are essentially *corporate* acts—acts of the Church, prescribed as such by its divine Head.

"Great" indeed, "great" throughout, "is the mystery of godliness;" but the greatest of all its mysteries is the first particular enumerated by the Apostle—"God manifest in the flesh"—Emmanuel

—God in us; eternally uniting manhood to himself, and thus becoming to us "the second Adam," from whom, and through whom, and *in* whom, our true, our spiritual life wholly subsists.

The Word of God is plain and full in teaching this great truth, though it shrouds in awful obscurity the particulars contained within it. "I am the vine, ye are the branches: he that abideth *in* me, and I in him, the same bringeth forth much fruit."* Again: "Ye are the body of Christ, and members in particular."† "We are members of His body." We are "*of His flesh and of His bones.*"‡ Again: "He is the head, even Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love."§

In another place, we are said to be "*built* upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone: *in whom* all the building, fitly framed together, groweth unto *a holy temple in the Lord: in whom* ye also are builded together for an habitation of God through the Spirit."‖

These various but accordant images are not used in metaphor, but symbolically. They are expressions which, while they cannot be conceived to describe the manner, do yet declare the truth, the reality, the closeness of the union of Christ with his Church. They forbid us to regard ourselves, if we would be in Christ, as separate individuals. They tell us,

* John xv. 5. † 1 Cor. xii. 27. ‡ Eph. v. 30.
§ Id. iv. 16. ‖ Id. ii. 22.

with Hooker, that "in Him we actually are, by our actual incorporation into that society which hath Him for its head, and doth make together with him one body; for which cause, by virtue of that mystical conjunction, we are of Him, and in Him, even as though our very flesh and bones should be made continuate with His."*

The "life" of this mystical body "is," indeed, "hid with Christ in God;"† yet the body itself is visible here on earth, in the doctrine which Christ delivered to it, in the Sacraments which he instituted, in the "pastors and teachers, whom He gave, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, till" the number of the elect shall be accomplished, and the Church attain its appointed growth; and so "we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."‡

Meanwhile, can we doubt what is the duty of every Christian towards the particular Church, in which God's mercy has assigned his lot? To adhere to it with all thankfulness and meekness, "to obey them which have the rule over him, and submit himself,"§ "esteeming them very highly in love for their work's sake;"‖ to "love the brotherhood,"¶ to hold communion in all acts of worship, above all, in that the highest of all, the Holy Supper of the Lord, which is the very golden cord of unity, binding together in one the whole Body of Christ on earth; "for we, being many, are one bread and

* Ecc. Pol. v. § 56. † Col. iii. 3. ‡ Eph. iv. 11—13.
§ Heb. xiii. 17. ‖ 1 Thess. v. 13. ¶ 1 Pet. ii. 17.

one body; for we are all partakers of that one bread."* Can schism, in short, be a light evil, or a venial sin? Can it be safe for us to permit, much less to teach, our people to believe it such?

No; let us rather remind them what was the prayer, the last, the most earnest prayer, which our Lord himself poured forth for his Church just before he was delivered to his murderers—that prayer was for the unity of His Church: "Neither pray I for these alone, but for them also which shall believe in me through their word, that they all may be one; as Thou, Father, art in me, and I in Thee, that they may be one in Us, that the world may know that Thou hast sent me. And the glory which Thou gavest me I have given them, that they may be one, even as We are one: I in them, and Thou in me, that *they may be made perfect in one.*"

See how vast, how inconceivably vast, is the value of *unity* in the Church. He, who is Truth itself, annexes to it, as its necessary result, the conviction and conversion of the world—the gathering of the nations into the fold of Christ. It is not *union* that He prays for, the union of independent men or bodies, consenting to differ on what things they choose, in order that they may act peaceably together in others. It is not union, I repeat, that our Lord prays for from the Father, but UNITY; such unity as is of the Father and the Son; such unity as shall make us "perfect in one."

To that we must aspire—be the prospect of success what it may—to that we must aspire, if we would fulfil the will and obey the voice of Christ, nay, if we have faith in Him. Those who separate from

* 1 Cor. x. 17.

the Church we may, we ought to, love as brethren, to entreat as brethren, though they have left the common Father's house. But we may not, we dare not, deceive them, by keeping back the awful truth, that by ceasing to be in that house they cease to have the *promise*, which is given to them only, who are there: "Son, thou art ever with me, and all that I have is thine." From our hearts will we add, over every wanderer who shall return thither, "It is meet that we should make merry, and be glad; for this our brother was dead, and is alive again, and was lost, and is found."

The writers of the "Tracts" have largely contributed—not to revive, for it was never dead, but to spread and strengthen, a practical sense of this our *corporate* character, as we are Christians; to exhibit the Church not, as we grieve to be told by high authority that it is, merely a "convenient"*

* It has been said that we have the example of our Lord himself for this "convenient" use of the word "Church;" and the text referred to is Matt. xvi. 18: "I say also unto thee, thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." "*The Church*," to which our Lord makes this promise, conceived in terms so solemn, is, we are told, a mere "convenient" expression "to embody the multitude who believe in Christ under one comprehensive term." The writer proceeds as follows:—"When Jesus declared that he would build his Church upon a rock, and that the gates of hell should not prevail against it, he *simply declared* that there should hereafter ever be *a body of men believing in Him as the Son of God*—a body which Satan might assail, but should never succeed in destroying. *He did not say that he would set up a power upon earth which should possess his authority, act in his stead, and, as his vicegerent, dispense his anger or his favour.*" And yet in the very same sentence our Lord says, what the writer, when he delivered this comment, did not think himself called upon to notice, "And I will give unto thee the keys of the kingdom of Heaven:

phrase for "embodying the multitude who believe in Christ under one comprehensive term," but as

and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven."

As little does he think it necessary to notice another passage of Holy Writ which we have been accustomed to interpret as conferring *some* "authority of Christ's—as empowering to act," *in some measure*, "in his stead, and, as his vicegerent, dispense his anger or his favour." I refer to John xx. 21—23: "Then said Jesus to them again, Peace be unto you: *as my Father hath sent me, even so send I you.* And, when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

Now, if these words do not confer Christ's authority, what do they confer? Or, if it be said that their scope and efficacy extended not beyond the persons of the Apostles, what did our Lord mean by his solemn declaration that he "would be with them always, even to the end of the world?"

Again, what does the Archbishop mean, when he says, at the consecration of a Bishop, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost"? Does he give the Holy Ghost by his own authority, or by Christ's, "acting in his stead"?

Or, lastly, when a Bishop, at the ordination of a Priest, not only professes to give the Holy Ghost, in the very same form, "for the office and work of a Priest in the Church of God," but adds, moreover, "Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained,"—what and whose authority does he give? Is the Priest to forgive or retain sins of his own authority, or by "the authority of Christ, acting in his stead, and as his vicegerent dispensing his anger or his favour"?

It is not without great reluctance that I have referred to these unhappy passages; but I have been compelled to do so. The work in which they occur has been produced to me by one of my own clergy as an authority, if not a justification, for statements which I felt it necessary to censure as unsound.

The same writer says, that "one of the first and most needful

the designation of that *body, of which Jesus Christ himself is,* in some mysterious yet most true and

works of the Reformers was *to divest the Church of the mystery in which it was shrouded,* and to disclose it to the world in its true and scriptural form as the company of believers."

If the Reformers did this, they did what they were not wont to do—they set themselves in direct opposition to St. Paul. For this Apostle, after quoting from Gen. ii. 21—24, in which is narrated the formation of Eve out of Adam's side, says, "*This is a great mystery;* but I speak concerning Christ and *the Church.*" In other words, herein is mystically signified the forming of the Church out of the side of Christ. For, as "God caused a deep sleep to fall upon Adam, and he took one of his ribs," and made it to be woman, the mother of us all naturally; so out of the side of Christ, when, being delivered by the determinate counsel and foreknowledge of God, he was crucified and slain, the Church, the mother of us all spiritually, was formed. The Apostle seems to have implied this in his reference, however brief, to the formation of Eve; for he refers to it as a type of the Church.

And here we can hardly fail to bear in mind that part of the history of our Lord's death which St. John narrates as especially worthy of our admiration, that "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water"—*the two Sacraments,* St. Augustine * tells us, by one of which the Church receives its first being, by the other its proper sustenance. But, be this as it may, the Apostle manifestly speaks of the Church as being really and truly, however mystically, the body of Christ; "for we are members of his body," we are "*of his flesh and of his bones:*" these words seem to have been added in order to exclude the notion of a bare figure, or metaphor; and he expressly declares "This is a great mystery;" which, therefore, we shall do well to contemplate, as such, with awe and thankfulness, not seeking, with this author, "to divest the Church of that mystery, in which" the word of God, not uninspired man, "has

* De latere in cruce pendentis, lanceâ percusso, Sacramenta Ecclesiæ profluxerunt. Aug. in Johan. Tract. 15, c. 8. Our own Church, in the office of Baptism, seems to imply the same: "Almighty, ever living God, whose most dearly beloved Son Jesus Christ, *for the forgiveness of our sins, did shed out of his most precious side both water and blood,*" &c.

perfect manner, *the head.* "The visible Church" is not a mere *multitude;* it is the "*cœtus fidelium*" —"a congregation of faithful men in which the pure Word of God is preached, and the Sacraments are duly administered." Such is the description of the Church in our 19th Article; agreeably to the description of it given in the Word of God. "They that gladly received the Word" of Peter, bidding them to "save themselves from this untoward generation," the world, "were baptized," "and they continued steadfastly in the teaching of the Apostles, and in *the* fellowship, and in *the* breaking of *the* bread (manifestly the Bread of the Eucharist), and in *the* prayers"*—manifestly the common prayers of the body. For earnestly impressing this truth, and others connected with it, and the consequences resulting from them, the writers of whom I speak appear to me to merit the grateful acknowledgment of true Churchmen, in proportion to the contumely which has been, in some quarters, most unsparingly showered upon them.

3. In like manner, they have successfully laboured to impress the *necessity and efficacy of the Sacraments,* as the appointed means, in and by which

"has shrouded it." "Μυστήριον in S. S. dicitur quicquid (religiosum scilicet) est obscurum et latet; nec sine revelatione divina percipi potest. Matrimonium Adami et Evæ *mysterium* dicitur, quia typus fuit matrimonii Christi cum Ecclesia; et eductio Evæ ex latere Adæ dormientis repræsentabat eductionem et creationem Ecclesiæ ex latere Christi in cruce mortui."—*Pol. Syn. in loc.*

* τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς. Act. ii. 40-42.

God is pleased to impart the vital and saving grace of Christ. For this, also, I feel it my duty, once more, publicly to tender to them such thanks as it is in my power to give; and I do so the more earnestly, because for this, too, they have been publicly attacked by men of learning and piety, who, in their zeal for a favourite theory, seem to have forgotten not only the claims of charity, and even justice, but also some portion of their creed, as well as of the Articles, to which they have solemnly and repeatedly subscribed.

The same writer * whom I have just cited, one

* He thus characterizes the two Sacraments of the Gospel:—

"Christ instituted his sacraments, that they who observed them might be a visible body of witnesses to him in the world; and that, after the usual manner of the divine operations, there might be known and manifest channels, in which his spirit might flow, to the edification and comfort of believers."

It is not often, that, in any moderate space, so many contradictions of the doctrine of the Church are made, as are here crowded together, in a single sentence, by this eminent and excellent man—betrayed into it, doubtless, by his zeal to protect the truth from what he deemed the dangerous misstatements of others.

1. The Church says of a Sacrament, that it is different in kind from other outward rites, or inward communications of divine grace, inasmuch as it is "an outward and visible sign of" some special operation of the Holy Spirit within us—in other words, of "an inward and spiritual grace given unto us."

The writer says, there is nothing special in it, so far as God is concerned. It is only "after the usual manner of the divine operations."

2. The Church says that a Sacrament is "ordained by Christ himself, as a means whereby we receive" the grace so given to us by the Holy Spirit, and as "a pledge to assure us that we receive it thereby."

The writer says, that it was instituted by Christ, not that any special grace should be thereby given or received, or any pledge of our receiving it, but merely that, "after the usual manner of

whose virtues and services to the Church must always entitle him to our affectionate respect, how much soever we may be compelled to differ from him, has not scrupled to insist, that in "speaking of justification by faith" we may not say that "Baptism concurs towards our justification:" adding, that, in his judgment, no consistent member of the Church of England can hold such an opinion; although every time he recites the Nicene Creed he "acknowledges one Baptism for the remission of sins;" although the 27th Article affirms, that "by Baptism the promises of for-

the divine operations, there might be a known and manifest channel, in which His Spirit might flow."

3. The Church says of one of the two Sacraments, that "by it," not only "those who receive it rightly are, as by an instrument, grafted into the Church," but to them "the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are *visibly* signed and sealed."

The writer says, that there is nothing in it, differing from "the usual manner of the divine operations:" it is nothing more than "a known and manifest channel, in which the Holy Spirit may flow," without any special promise of any special blessing annexed to it.

4. The Church says of the other Sacrament, that it is "an outward sign of the" wondrous "spiritual grace, thereby given and received," "*our redemption by Christ's death.*"

The writer says, it is only "after the usual manner of the divine operations, a known and manifest channel, in which God's Spirit may flow."

5. The Church says of the same Sacrament, that in it "the Body and Blood of Christ are verily and indeed taken and received by the faithful."

The writer says, that there is nothing in it, beyond "the usual manner of the divine operations."

6. The Church says of the two Sacraments, that they are "generally necessary to salvation."

The writer says, that they are instituted only "to the edification and comfort of believers."

giveness of sins, and of our adoption to be sons of God by the Holy Ghost, are visibly signed and sealed, faith is confirmed, and grace increased;" although, too, the Homily of Salvation, which is declared in the 11th Article to express the doctrine of our Church on Justification, uses the word baptized as synonymous with justified;* and although the Homily "of Common Prayer and Sacraments" —one of those of which he has again and again acknowledged that they "contain a godly and wholesome doctrine"—states "the exact signification of a Sacrament" to be "*a visible sign*, whereunto is annexed the promise of free *forgiveness of our sins*, and of our holiness and joining in Christ." Of which description it says, "there be but two, Baptism and the Supper of the Lord."†

* "You have heard the office of God in our justification; now you shall hear the office and duty of man unto God. Our office is, not to pass the time of this present life unfruitfully and idly, after that we are *baptized or justified*."—*Homily of Salvation*, Part iii.

† The Homily ascribes so much importance to this its statement of "the exact signification of a Sacrament," that it thus proceeds to test by it two other of the Romish Sacraments, which might seem to have the best pretension to the name: "For, although *absolution* hath the promise of forgiveness of sin, yet, by the express word of the New Testament, it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in absolution, as the visible signs in Baptism and the Lord's Supper are: and therefore Absolution is no such Sacrament as Baptism and the Communion are. And though the *ordering of ministers* hath this visible sign and promise, yet it *lacks the promise of remission of sin*, as all other Sacraments besides the two above-named do. Therefore neither it, nor any other Sacrament else, be such Sacraments as Baptism and the Communion are. But, in a general acception, the name of a Sacrament may be attributed to anything whereby an holy thing is signified."

And, in respect to the other Sacrament, another writer, whose work has been much applauded, enumerating a series of "fearful errors," which he lays to the charge of the Tractarians, numbers among them the doctrine (not only of "the real presence," explained as they have explained it, but also) of "the communication of our Saviour's Body and Blood in the Lord's Supper;" seemingly forgetting that these words are a transcript from an Epistle of St. Paul. *

While the Sacraments are thus unhappily depreciated by good men of our own day, it is refreshing to look back to the fathers of our reformed Church, and to listen to their sounder teaching. Let me, then, contrast with what I have just cited from our contemporaries, *Hooker's* brief, but pregnant, declarations on this subject. "Sacraments," says he, "are those visible signs which, in the exercise of religion, God requireth every man to receive, as tokens of *that saving grace* which Himself *thereby* bestoweth." Again, after describing "Grace, as the word of God teacheth," first, "His favour and undeserved mercy towards us;" secondly, "The bestowing of His Holy Spirit, which inwardly worketh;" thirdly, "The effects of that Spirit whatsoever, but especially saving virtues, such as are faith, charity, and hope;" lastly, "The free and full remission of all our sins:"—he immediately subjoins, "*This is the Grace which Sacraments yield, and whereby we are all justified.*" † In another place he says, with express reference to those who would so hold the doctrine of justification by faith

* 1 Cor. x. 16.

† Hooker, B. v. App. p. 552; Keble's 2nd Edition.

only, as to derogate from the dignity and worth of Sacraments, " The old Valentinians held that the work of our restoration must needs belong unto *knowledge* only. . . . . They draw very near unto this error who, fixing their minds on the necessity of *faith*, imagine that nothing but faith is necessary for the attainment of all grace. Yet is it a branch of *belief*, that *Sacraments* are, in their place, no less required than belief itself." *

Such is the doctrine of one who is, by common consent, recognised as " the judicious Hooker," in strict accordance with the articles and homilies of our Church. Such, too, is the doctrine of a no less illustrious luminary of the next century, *Isaac Barrow*. He says, " The benefits which God signifies in Baptism, and (upon due terms) engageth to confer on us, are these: first, The purgation or absolution of us from the guilt of past offences by a free and full remission of them—*his freely justifying us.*" †

Be such our teaching. Sacraments, in the fullest and truest sense, are not merely acts of men—acts

* Hooker, Ecc. Pol., v. 60. It is a curious coincidence, that Socinus symbolizes very strikingly with ultra-Protestants, in his doctrine of baptism: for thus he writes:—

" Vel Baptismo illi, hoc est, solemniter peractæ ablutioni, peccatorum Remissionem nequaquam tribuit Petrus (Act. ii. 38), sed totam Pœnitentiæ: vel, si Baptismi quoque ea in re rationem habuit, aut quatenus publicam *nominis Jesu Christi professionem, eam tantummodo* consideravit; aut si ipsius etiam externæ ablutionis omnino rationem habere voluit, quod ad ipsam attinet, remissionis peccatorum nomine, *non ipsam remissionem verè, sed remissionis declarationem, et obsignationem* quandam intellexit."—*Socinus de Baptismo.*

† Barrow, Doctrine of Sacraments, 521.

of worship—sacrifices of praise and thanksgiving; they are all these, but they are far more, far higher, than all these. Their great, their distinctive characteristic is, that they are God's acts—applications of God to man—His means, His instruments, of giving to us that oneness with Christ, by which we are saved, and wherein we stand. Until we teach our people thus to think and feel of the Sacraments, we shall have left one main part of our office, as stewards of the mysteries of God, miserably neglected. Until they shall thus think of these mysteries, they will not think of *us*, as it is far more for their benefit, than for ours, that they should always think. But when they shall be so taught, that teaching will be more effectual in winning them back from the wanderings of dissent and schism, or in keeping them within the true fold, than all the arguments which the wit of man can devise. This is no secret to those who, while we slept, intruded into our folds, and have laboured too successfully in estranging our flocks. They keep the Sacraments wholly out of sight; or treat them as mere ceremonies,* sometimes as Popish ceremonies. For they are "wise in their generation." They know well that, if their hearers once believe that the Sacraments are God's special means of conferring saving grace, they must demand, To

* I grieve to see the same writer, to whom I have before referred, give (unintentionally, I doubt not) too much countenance to this representation of Sacraments, by his own alteration of the Church's description of "The visible Church," which he states to be that "congregation of faithful men," in all ages and countries, who maintain in their purity the doctrines and *institutions* of the Gospel. "The ministers of this Church are those called to serve the united body; to perform the prescribed *rites*," &c.

whom is it that God has given commission and power to minister them?

And here I would again press upon you, but now more earnestly than before,* from the considerations I have just adduced, the duty of administering the Sacrament of Baptism, as the Rubric requires, before the congregation at the appointed time, after the second lesson.

You may say that your congregations will be impatient of such an addition to the Morning or Evening Prayer. If they be, you cannot need a stronger proof of the need they have of special instruction on this main point, the nature and the blessing of Christian Baptism. Depend upon it, that they who are impatient of the performance of that holy office, are miserably deficient either in Christian knowledge or in Christian feeling, or, too probably, in both. For if they understand the office, they must value it as a pregnant manual of Evangelic doctrine; they must, too, rejoice to bear their part in it, as one of the most delightful of Christian privileges. For, what portion of divine worship can delight a Christian, if he be cold, much more if he be impatient, in witnessing the infant sons and daughters of those around him rescued from spiritual death, born again, made members of Christ, children of God, heirs of everlasting salvation?

The truth is, and, as we do not meet for the purpose of complimenting each other, you will bear with me while I declare it—our sad neglect in enforcing the vast importance of Baptism has been the cause of the carelessness of our people on this

* At my visitation in 1836.

particular, and of the tremendous consequences of that carelessness. In the course of my present visitation, I have found that in many parishes, especially in Cornwall, the number of Baptisms has frightfully diminished. This has been ascribed to the operation of the new Registration Act; and I do not doubt, that such may have been, in many instances, the proximate cause. But has it been the prime, the most potential cause? I fear not; I believe not. I rather fear, I rather believe, that we have to reproach ourselves for suffering the people to fall into ignorance, and therefore into indifference, in respect to this first duty of Christian parents. Were it not so, they would not, they could not, yield to the miserable temptation afforded by a Register-office, to prevent them from entitling their children, under the blessing of God, to be recorded in the Book of Life. For, as the Church tells us, "It is certain by God's word that children, which are baptized, dying before they commit actual sin, are undoubtedly saved."*

Let me encourage your exertions in this most important particular, by communicating the fruits of the zeal and industry of one of your own body. On succeeding to the charge of a populous parish, chiefly of miners, he found a lamentable and growing deficiency in the parochial register of the baptized. What did he? Was he satisfied with complaining of the Registration Act? No; he set himself to work in earnest, explaining to his people what the blessing is, of which they were thus robbing their children. He preached on it to those who would attend his preaching; he talked on it

* Rubric at the end of "Public Baptism of Infants."

to those who would hear him in their houses; he wrote and dispersed judicious tracts upon it, among those who neither heard him at church, nor could be visited by him at home. And what was the result? At first, what I should advise you all, in such a case, to expect and to disregard—opposition, ay, furious opposition—abuse, contumely, anonymous letters, tracts far more numerous than his own. But, before the year was over, some scores of children, whose baptism had been superseded by registration, were brought to the font, in his own and an adjoining parish, into which the agitation had spread. His congregations largely and steadily increased, the number of his communicants was multiplied threefold, of candidates for confirmation more than fourfold: his ministry was honoured, his person respected, even offers of money were voluntarily made to help to enlarge his church and erect a chapel of ease,—and all this by the very persons who, a few months before, had been the loudest in crying out against him.

But it is not merely to an increased earnestness in setting before your people the nature and inestimable benefit of *Baptism* that I would invite you; I must also press the necessity of increased frequency of opportunities of receiving the other Sacrament in the churches of most among you.

One communion in every month is the very least, which ought to satisfy any faithful pastor of the smallest parish.

You will say, perhaps, that, even now, it is sometimes difficult, in such parishes, to retain a sufficient

portion of your congregation to receive the blessed Sacrament. But depend upon it, the number of communicants will increase with the number of opportunities, if you both enforce the duty and teach them the blessedness of their communicating. Remind them of the awful warning of our Lord himself, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." And join to that warning, as He in mercy joined, his wondrous promise, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." Tell them, that whether there be, or be not, other ways of receiving that precious food—"the living bread which came down from Heaven," "the Bread of Life"—this blessed Sacrament is the way, the only way, *specified* by our Lord himself. Tell them, whatever be the clamour with which such teaching is assailed, whatever be the names—Papists, or whatever else—by which you may be called—tell them the truth, as declared by Christ, and preached by St. Paul, and as you have yourselves solemnly engaged to preach: tell them, without "reserve," that "the bread and wine which the Lord hath commanded to be received" is the outward sign of "the body and blood of Christ, which" (we know not *how*, for God hath not seen fit to show us *how*) "are verily and indeed taken and received by the faithful in the Lord's Supper." That "the bread, there broken, *is* the communion to us of the body; the cup of blessing, which is there blessed, *is* the communion of the blood, of Christ:" that "we thereby are made one with Christ, and Christ with us," and so are blessed with all the benefits which flow from that

wondrous union. Make them know, experimentally know, that such is the heavenly blessing of that Sacrament; a sour Article teacheth, it is "*a Sacrament of our Redemption* by Christ's death," to all who receive it in penitence, in faith, in thankfulness, in charity.

Make them also know (not experimentally know, God forbid!) what it is to "eat and drink unworthily;" that it is to eat the sacramental bread and drink the wine, "not discerning the Lord's body," not considering that it is not common bread and wine which is there offered, but "the Body and Blood of Christ;" and that they who do eat without discerning this, eat and drink *damnation* to themselves. Soften not the word, as some men venture to soften it, as I have myself heard it softened, and have been compelled openly to correct him who softened it. The Church hath, in the Liturgy, given its own interpretation of St. Paul's word—an interpretation which, the more closely the passage be considered, will, I think, be deemed the more certainly to be sound. But I speak not of my own sense of the passage; I solemnly remind you of the sense which the Church has put upon it.

4. On this matter of the Sacraments, I am thankful to the writers of the Tracts for the stimulus which they have given to us: and with the expression of this feeling I would gladly close what I have to say of them. But so great and general an excitement has prevailed respecting one of them —the last of the series—that I might seem to

shrink from avowing my opinion of it, if I were altogether silent. Yet to speak at all of a production, whose matter is so multifarious, will render it necessary to go rather more into detail, than may well accord with this occasion, after so much which has been already, and still remains to be, said. Bear with me, however, I entreat you, while I trespass a little on your patience, in consideration of the demand which the public voice seems to have made on the bishops, for their judgment on a Tract, which has excited a wider and deeper interest, than any other within our remembrance.

That it is the last of the series, is itself a matter of much satisfaction, for, undoubtedly, these Tracts were creating an unwholesome agitation—an agitation, which was driving the writers into excesses, of which, perhaps, in the full extent, they were themselves unconscious; and, at the same time, were producing the usual effect of all extreme courses—the generating of equal excesses, on the part of others, in an opposite direction.

That it is the last, is also, on another account, both satisfactory and worthy of much praise. The discontinuance of these publications proves that, with the writers, a deference to Church authority is more than an empty name. It is not with their lips, or with their pens alone, that they have set forth the duty of frank and ingenuous submission to the judgment of their bishop. A single request from him, founded on his view of what was best for the peace of the Church, sufficed to silence them.

But here commendation from me must cease. The tone of the Tract, as it respects our own

Church, is offensive and indecent; as it regards the Reformation and our Reformers, absurd, as well as incongruous and unjust. Its principles of interpreting our Articles I cannot but deem most unsound; the reasoning with which it supports its principles, sophistical; the averments on which it founds its reasoning, at variance with recorded facts.

Having thought it right to avow this opinion, it is my duty to state the grounds on which I have formed it.

1. On the first particular, indeed, the language of the Tract respecting our Church, it cannot be necessary to say much. Does it become a son of that Church—a minister at its altar—a pious and faithful minister, as I fully believe him to be—one who has been wont to set forth in high terms the duty of reverence for the Church in general—does it become such a man to jeer at the particular Church in which God's providence has placed him —to tell her to "sit still—to work in chains—to submit to her imperfections as a punishment—to go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles but partially developed?" *

2. Or, again, is it consistent, I will not say with decent respect for the memory of confessors and the blood of martyrs, but with due thankfulness to Almighty God, for enabling our forefathers to rescue this Church and nation from the usurped dominion, the idolatrous worship, the corrupt and corrupting practices, to which they had been so long enthralled —is it, I ask, consistent with a due sense of that inestimable benefit—is it even in accordance with

* Tracts for the Times, No. 90, Introduction.

the dictates of common sense, to urge as a reason for an inert and sluggish acquiescence in prevailing corruptions (manifestly pointing at our own Reformation)—that "religious changes, to be beneficial, should be the act of the whole body; they are worth little if they are the mere act of a majority? No good can come of any change which is not heartfelt—a development of feelings springing up freely and calmly within the bosom of the whole body itself." When did the Church witness any such reformation? How, without a miracle, could it be accomplished? Was the planting of the Gospel itself, that greatest of "religious changes," thus peaceably and quietly accomplished?

"Moreover, a change in theological teaching involves either the commission or the confession of sin: it is either the profession or renunciation of erroneous doctrine; and if it does not succeed in proving the fact of past guilt, it, *ipso facto*, implies present."

Surely, the same plea might be urged against all change of life and manners. But it is idle to argue against statements which were not designed for argument, but for scoffing. Let me only ask with what grace can this writer reprobate all "changes, good in themselves, which are the fruits, not of the quiet conviction of all, but of the agitation, &c., of a few?" What have he and his coadjutors been doing during the last seven years? Have they been backward in promoting "a change in theological teaching"? Have they waited for "a development of feelings springing up freely and calmly within the bosom of the whole body itself"?

3. But it is time to look at the *principles of inter-*

preting the Articles, which it seems to be the chief aim of the tract to establish and carry out. The first of them is thus set forth by the author himself in the professed explanation of his own views:— "Whereas it is usual at this day to make the particular belief of the writers of the Articles their true interpretation; I would make the *belief of the Catholic Church such.*" Again, "I would say, the Articles are received not in the sense of their framers, but (as far as the wording will admit, or any ambiguity requires it) in *the one Catholic sense.*"*

I am not aware of having before heard of that principle of interpreting the Articles, which he says is *usual*, namely, "the belief of the writers of the Articles," though that belief may be admitted as an aid in explaining terms or propositions which are not in themselves plain: I would rather say that the usual, as well as the only sound, principle of interpreting them, is to understand them in the sense in which he, who subscribes, has sufficient reason to know that they are understood by the authority, which imposes the subscription—in other words, by the legislature, both the civil and the ecclesiastical legislature; for both have alike imposed it. The civil legislature, indeed, or parliament, we may well believe, has intended that they be understood in the sense of the ecclesiastical or Convocation; and, as no different sense has been put upon them by any subsequent parliament or convocation (though both have subsequently renewed the requisition of Subscription), we may fairly look back to the sense of the Convocation of 1571, which must have been the sense of Parliament in the same

* Letter to Dr. Jelf, p. 24.

year, when both legislatures, for the first time, imposed the duty of Subscription.

Now the Convocation of that year, in the very canon* which imposed subscription to the Articles, tells us what is the sense which they were designed to bear, namely, *the Catholic sense;* for, as it there enjoins "preachers to teach nothing to be religiously holden or believed but what is agreeable to the doctrine of the Old and New Testament, and has been *collected* out of the same *by the Catholic fathers* and ancient bishops," it must be considered as following its own rule in putting forth a book of Articles "for the establishing of consent touching true religion;" and it is as a security for the observance of this rule, that subscription to the Articles is required, "which Articles," it proceeds to say, "have been *collected* out of Scripture, and agree in all points with the heavenly doctrine therein contained."

If this statement asserts the very principle propounded in the tract, namely, that the Articles are to be understood in the Catholic sense, it will, nevertheless, be found on consideration to be utterly irreconcilable with the *application* of that principle, as contended for in the tract: for it is there maintained, that any man will satisfy the duty incurred in subscribing the Articles, if he assents to them, not in their plain, and obvious, and grammatical sense, but in that sense which he, of his own mere opinion, shall determine to be "Catholic;" whereas the canon shows that the plain, and obvious, and grammatical, is also *the* Catholic sense; and the preacher or minister who shall adopt any other

* "Concionatores."

sense, as the Catholic, does, in truth, prefer his own private judgment on the point to the declared judgment of the Church synodically assembled—a procedure as uncatholic and schismatical as can be well imagined.

I might insist on other objections to their principle, but they have been so ably urged, especially by Dr. Elrington, Regius Professor of Divinity in the University of Dublin, that I content myself with referring you to what he has said.

4. I turn therefore to another, and practically the most mischievous, of the principles set forth in the tract.

It is there held, that "our Articles were *not directed against the Decrees of Trent,* because they were written before those Decrees;"—that "the Decrees, in their mere letter, do not express that authoritative teaching of Rome which is condemned by the Articles;—that senses short of this doctrine will fulfil the letter of the Decrees;—and that the censures contained in the Articles have a sufficient object, though the Decrees of Trent, taken by themselves, remain untouched."

All this, and much more to the same effect, is manifestly designed to show that there is nothing in our Articles inconsistent with the *letter* of the Decrees of Trent;—that those Decrees, and the Articles, may be held together by the same person.

As this is by far the most daring attempt ever yet made by a minister of the Church of England to neutralize the distinctive doctrines of our Church, and to make us symbolize with Rome, I shall be excused if I detain you for a few minutes in un-

ravelling the web of sophistry, which has been laboriously woven to cover it.

It rests mainly, as has been said, on the allegation, that the Articles were of a date anterior to the Decrees of Trent—an allegation, having just that measure of truth which will enable it most effectually to deceive.

In the Statutes and Canons, the Articles are described as "Articles agreed upon in the Convocation holden at London in the year 1562:" whereas the Council of Trent did not hold its last Session, nor put forth its last Decree, till December in 1563.

This is the *face* of facts and dates most favourable to the assertion in the Tract.

Now let us see to what it really amounts. The Convocation of 1562 is so called according to the Old Style. It commenced its sittings in the month of January of the year which would now be called 1563; and it continued to sit till the month of June, just six months before the conclusion of the Council of Trent. In the course of those six months how many Decrees were made by the Council on the points condemned in our Articles? One, only one; including, indeed, all the matter dealt with in the 22nd Article; an article, it must be admitted, relating to several important particulars. Such is the amount of all that can be honestly stated in favour of the writer's allegation; but even this would give a very inadequate view of the weakness of his case. For, although the Articles, having been in the main settled by the Convocation of 1562, are always designated as the Articles of that Synod, yet

they were not then *permanently* and *finally* concluded.

The Convocation of 1571 reconsidered them, with a view to a final settlement, and made *alterations* in them (of no great moment indeed) before it authorised their publication in English;—and, what is more important, before it made the Canon requiring Subscription. It was to the Articles *so corrected*, not as they were left by the Synod of 1562, that the Statute of 13 Elizabeth requires Subscription; for it expressly specifies "the Book of Articles *put forth by the Queen's authority*,"—which was true of the English Book of 1571 only.

Subsequently, on the accession of King James, because towards the close of the preceding reign Subscription to the Articles had been made by many, with such limitations or qualifications as materially affected its value, as a Test of Unity of Doctrine;—the Synod holden at London in 1603 (after "having, upon a publique readinge and deliberate considerasion of the said Articles, willingly and with one accorde consented and subscribed") provided by its 36th Canon a more precise and stringent formula by which every one who subscribes, professes to believe "all and every of the Articles to be *agreeable to the Word of God*."

Here then we might leave the case, apparently without a shadow of pretence for the allegation, that, "whereas the Articles were written* before

* And yet, I fear that in the word *written* (not the most obvious, nor the most proper, to be used on such an occasion, if no ulterior object were in view) a miserable shift has been provided; I fear that it may be intended to say, that the Articles, though not adopted in Synod till 1562, were, in the main, *written*

the Decrees of Trent, they were not directed against those Decrees."

ten years before; for they were drawn up by Cranmer, and first submitted to a Synod in 1552. This is true; but, instead of aiding the writer's argument, it will be found, when duly considered, absolutely fatal to it: for it will prove, that the Articles, *as they now stand*, have, and always had, especial reference to the doctrine of Trent.

What might be thought of Cranmer's Articles, if they had been adopted in their original form, is not the question: they were altered in several particulars by the Convocation of 1562, and the principal alterations were manifestly designed to strengthen their opposition to the Decrees of that Council. For instance, the 5th Article of 1552, entitled "The Doctrine of Scripture is sufficient to Salvation," deals with this point *only;* it declares not what is meant by "Holy Scripture." But the 6th Article of 1562 and 1571, having the very same title, distinguishes "the *Canonical* Books, of whose authority was never any doubt in the Church," from the others, "which it doth not apply to establish Doctrine;" enumerating the Books of each class, *in direct opposition to the Tridentine Catalogue.*

Again, the 26th Article of 1552, "Of the Sacraments," speaks of Baptism and the Supper of the Lord, not saying a word on the other Romish Sacraments. But the 25th of the Articles, as they now stand, having the same title, directly attacks the Tridentine enumeration of seven Sacraments of the new Law; denying, that five of them are Sacraments of the Gospel, or have the same nature of Sacraments, as Baptism and the Supper of the Lord.

Again, the Articles of 1552, "Of Free Will," and "Of the Justification of Man," were enlarged in those of 1562, with an especial eye to the language of the Decrees of Trent, and in opposition to them.

One of the Articles of 1562, that "Of both kinds," was wholly new, and directed against a Decree of Trent which had been made only a few months before.

But even Cranmer's Articles, those of 1552, though, in the particulars which I have just stated, they are less pointedly, or less fully, directed against the Tridentine Doctrine, do yet manifestly apply to it. For it is a great mistake to suppose, that even *these* "Articles were *written* before the Decrees of Trent." So far is it otherwise, that of the Decrees, almost all which relate to particulars condemned in our Articles, were made before the end

But if this be so, the other and much more important allegation, that the Decrees, taken by themselves, in their mere letter, do not express the Romish doctrine, which our Articles condemn—and, consequently, that subscription to the Articles is not incompatible with adherence to the Decrees, loses, at once, its best support. And thus perhaps we might be excused from more minute examination of it. Still, it cannot be an useless labour to show the utter want of all foundation whatever for so dangerous a position. For, as I hardly need to say, whether true or false, it involves the whole question between us and Rome. Those Decrees combine, avowedly combine, the whole system of *Romish* Doctrine, peculiarly so called. They compose the Shibboleth of Rome. The Creed of Pius IV., formed upon them, and little else than a brief epitome of them (appended to the Creed of the Catholic Church, in defiance of the Canons of the General Councils of Ephesus and Chalcedon), is required to be explicitly held and maintained not only by every Romish Pastor, but also by every convert who is received into communion with Rome. Too much care, therefore, cannot be used, in warning every member of our own Church, especially, I may be allowed to say, after recent unhappy experience, the younger of our Clergy,

of 1551, and before the suspension of the Sessions of the Council (which suspension lasted from 1552 to 1562). The only exceptions are the Decrees "On Communion in both kinds;" "On the Sacrifice of the Mass;" and "On Purgatory, Indulgences," &c. Of these the two former, though after the renewal of the Council's Sessions, were made before the Synod of London in 1562-3.

against all approach to so fearful and unhallowed a conjunction.*

I have done with the Tract. Let me only add, that I wish and hope the intention of the writer, as declared by himself, may protect him from the severity of censure which the Tract itself deserves. He wrote it, he tells us, "to do all he could to keep members of our Church from straggling in the direction of Rome:" † and he accounts for the sensation it has excited, by saying that "what was addressed to one set of persons has been used and commented upon by another." He adds, that "consciousness how strongly he had pledged himself in other writings against Rome, made him quite unsuspicious of the possibility of any sort of misunderstanding arising out of his statements in it."

Be it so. Let him have all the benefit to which this explanation, and still more his high character, may entitle him. But let it not be thought invidious, if I say, that, as the policy pursued in his Tract is most discordant with the principles, and happily with the practice, of our Church, it cannot be matter of surprise, that the adverse feeling provoked by it has more than neutralized, in many dispassionate minds, the high estimation of him which former services had justly acquired.

And now, as the publication of the Tracts has ceased, let us hope that the excitement caused by them may cease also; that the Church may peace-

* In Appendix II. is an attempt to show the impossibility of reconciling our Articles to the letter of the Decrees of Trent.

† Letter to Dr. Jelf, p. 27.

ably benefit by the testimony to its own principles which has been ably borne in some of them—free from the errors which characterise others—free, too, from the extravagances, the puerile but most mischievous extravagances, which have in some places marked the practice of their disciples. It is gratifying to believe, that in this diocese the favour, with which many of the clergy have regarded these publications, has not been, in any one instance, thus disgraced.

While the recent excitement was at its height, loud calls were made on the bishops, from many quarters, for their formal and united judgment on the doctrine of the Tracts. Whether the occasion demanded such a judgment from us, or not, it is a sufficient reason for our not having given it, that we have not legally the power to meet for such a purpose.

But this, in conjunction with many other considerations, forces upon us the question, whether it is right—whether it is consistent with (I will not say the honour, but) the uses, the safety, the constitution, of an unmutilated branch of the Catholic Church, to be kept without the means of synodical action. I say without the means; for, while we are systematically restrained from using the means which in theory we possess, we are as much without them, as a maniac in a strait waistcoat is without his arms.

Whether the conduct of either House of Convocation, a hundred and thirty years ago, justified or required the temporary suspension of its sittings, is

a question of history, into which we need not enter. But, be that question answered or not, there is another, in which we are too much interested, to decline answering it. Does the conduct of Convocation, at that time, justify or excuse the closing of its doors for ever to everything but the idlest formalities? I should as soon say, that the usurpations of the Long Parliament would have justified subsequent Sovereigns, if they could do without Parliaments, in never calling another. Unluckily, the temporal government can do without convocations, since they have relinquished the invidious power of taxing the clergy; and, therefore, these assemblies have fallen into desuetude and almost oblivion. But let us be just. This is not the fault of the Government, but of the Church. Can any one of us doubt, that, if at any period after the original causes of jealousy had ceased to operate, the Church had represented to the Government the necessity of its meeting in Synod, from time to time, for some of the most important of its sacred functions—can we, I say, doubt, that, if the Church had thus discharged its duty to itself, and, I will venture to add, to its Divine Head, long before this time the ban must have been taken off? Above all, can we doubt that, if such a representation were addressed to the throne of this realm—while it it filled as, we thank God, it now is—it would meet the most gracious and favourable reception?

In saying this, I am confident that I am not outstepping the course prescribed by the occasion. The periodical meetings of the clergy are, in these days of improved Church feeling and intelligence, regarded with deep interest by the laity, who are

(as I am sure you will join me in saying) the great body of the Church. Whatever, on these occasions, is delivered from such a chair, as that which I here occupy, is sure of receiving more than the attention intrinsically due to it, from veneration for the office, however unworthily filled. The laity, then, have a right to hear from their bishops, what they feel to be the wants and necessities of the Church. In numbering the want of synodal meetings as one of the most crying, I am not speaking on my own solitary judgment. It is a want, which, for generation after generation, and year after year, the best friends of the Church have not ceased, with growing urgency, to deplore. It is now four or five years, since the Archbishop of Dublin (I speak it to his honour) zealously and ably pressed the matter on the attention of the House of Lords. Other very high authorities supported his view, and not a voice was heard against it. Have things since that time changed their nature? Is that no longer a want, which was then by all unreservedly admitted? Has experience since shewn, that the deliberations of the Church, on concerns which specially interest it, are unnecessary? Would the legislation, which has taken place on such matters, have been worse—at any rate would it have been less satisfactory—if it had been prepared in some such council, as must have deliberated upon them, in any Church, which, being entire in constitution, is also free in action?

It is said, indeed, that *Convocation* is not such a body, as is suited to synodal proceedings; that it was not originally constituted for a synod; and that the progress of time had developed sources of very grave mischiefs inherent in its constitution.—If so,

it may be altered, and brought nearer to the model of the primitive Church, with such modifications, as the existing state of things may demand. Surely, it must be as safe to trust Convocation with the task of reforming its own constitution, as it has been found to trust other bodies in a similar work; and, be it remembered, that the supremacy of the Crown, dutifully acknowledged by our Church even in its Articles, would be at all times ready, to prevent or repress the mischiefs, which might arise from any exorbitant or unwise proceedings of such a body.

One of the immediate benefits resulting from this measure would probably be, to better adapt the Canons of the Church to our present condition; and thus to enable the ecclesiastical courts to administer the ecclesiastical law more beneficially to all who have recourse to them.

Again: such a synod might perhaps be permitted, if not to devise a more satisfactory tribunal of appeal, than now exists, in all Causes involving questions of the doctrine of the Church; at least, to supply to such a tribunal some better means, than it now possesses, of knowing what that doctrine is. As the matter now stands, the Judicial Committee of Privy Council, consisting of laymen (very learned, indeed, but in another faculty), is the court of ultimate resort, on questions of doctrine, which must often arise in ecclesiastical Causes—even on those, on which the Church not only hitherto has been silent, but also is not allowed an opportunity of pronouncing. In such cases, these lay judges are

obliged to pick their course as they can, through ways which they often find very rough and very tangled.

True it is, that by a recent law it is enacted, that in every appeal to this court, in a cause of criminal proceeding against a clergyman below the rank of bishop, some one archbishop, or bishop, being a member of the Privy Council, must be present as a member of the committee, when the appeal is heard; but in all other Causes—for instance, in a charge of heresy against a layman, or even against a bishop—the court has not the assistance of a solitary bishop.

Am I very wrong in thinking, that the constitution of such a court, for such a purpose, does not bear the stamp of absolute wisdom?—that it may admit of some improvement? Am I even wrong in suggesting, that, in this particular at least, the much-despised wisdom of our ancestors will bear comparison with this, one of the latest products of modern legislation?

When Henry VIII. rescued the imperial crown of England from its long and disgraceful thraldom to Rome, the most important of all his measures was the Statute of Appeals*—that great law, which defines and describes the constitution of this realm more expressly and more closely, than any other act in the statute-book. In vindicating the inherent right of the Crown "to render and yield justice, and final determination, to all manner of folk within this realm," it says, that, "when any Cause of the law divine happened to come in question, or of spiritual learning, "that part of the said body politic, called the Spiritualty, always hath been

* 24 Hen. VIII.

reputed, and also found—both for knowledge, integrity, and sufficiency of number—meet of itself, without the intermeddling of any exterior persons, to declare and determine all such doubts, and to administer all such offices and duties, as to their rooms spiritual do appertain."

It therefore limited the cognizance of spiritual matters to spiritual persons, giving to the archbishops jurisdiction in the last resort.

In the following year, as the growing jealousy of Rome made the legislature distrust the bishops and clergy, the ultimate cognizance of all such Causes was given to the king, as supreme head of the Church, to be exercised by commission, without any limitation of persons for the royal choice. But though, at a time when the clergy were generally suspected of a secret affection to the papal authority, it might have been advisable thus to leave to the king a power of appointing delegates out of the temporalty, yet, in fact, as Gibson* assures us, there are no footsteps of any of the nobility or common-law judges being appointed till the year 1604 (seventy years after the erecting of the court); nor from that time are they found in above one commission in forty, till the year 1639, when all ecclesiastical, especially episcopal, authority began to be contumeliously struck at. Still, even in the beginning of the last century, when Gibson compiled his codex, the number of lay judges bore only a fair and wise proportion to the spiritual. The proportion, however, gradually increased; till at length it seems to have been regarded as useless, to observe even the semblance of consideration of the spiritualty in

* Gibson's Codex, Int. Disc. xxii.

adjudicating on appeal in spiritual Causes. In 1833, the Judicial Committee of Privy Council was made the court of ultimate appeal in all such Causes, of which court not a single spiritual person was constituted a member.

In a Cause, which has recently excited more than ordinary interest throughout the land, by reason of the great theological and spiritual questions which were mixed up in it, final Judgment was given by an ex-Lord Chancellor, an ex-Lord Chief Justice of the Court of Common Pleas, a Puisne Judge of the same court, and the Judge of the High Court of Admiralty—four men of high character and very high attainments, but not exactly such, as any one man in the realm would have selected, to ventilate the questions, which they, whether necessarily or unnecessarily, connected with the point they had to decide.

Of that Judgment, you will not suspect me of any inclination to speak with disrespect; for it does, in truth, confirm and sanction the view, which I have been in the habit of stating to those among you, who have, from time to time, applied to me for a solution of their doubts, in respect to the burial of infants baptized by Wesleyans. But the extraneous matters, on which the learned judges thought fit to put forth their opinions, are of too grave importance to the Church, to be carelessly heard, or lightly passed over: and this alone is a sufficient reason for a bishop saying something on them to his clergy. Moreover, I apprehend, that the effect of the Judgment itself is commonly very much misconceived; and therefore it is desirable, that you should be informed, what it really is. It amounted to no

more than this, that " a minister may not refuse to bury with the office of the Church, the corpse of an *infant* baptised by a *layman*."

As the court stated, "nothing turned upon any suggestion of heresy or schism; the alleged disqualification was the want of holy orders in the person ministering."

Now, this consideration must very much mitigate any alarm, which the Judgment, before it was understood, may have excited within the Church—as well as abate somewhat of the tone of triumph, with which it is said to have been hailed out of the Church. In the case decided, the deceased infant had been baptized by a Wesleyan teacher; of whom it was not said, in the allegation of the defendant, that he was either heretic or schismatic. Of course, therefore, the court regarded him as neither one nor the other. Had schism been pleaded, as affecting the efficacy of the baptism, the court must have noticed it. Whether such a plea would have altered the Judgment, it would be presumptuous in me to conjecture. It is enough to say, that the Judgment left this very important point just where it was. It only decided, I repeat, that a minister is bound to bury an *infant*, who had been baptized by a *layman*. It did not so much as decide, that he is bound to bury an *adult*, who, having been so baptized, had never sought to have the deficiencies of his baptism duly supplied. This point would still remain undecided, even though the layman administering baptism, without authority, were himself a member of the Church.

But much graver questions remain. What is the effect of Baptism administered *out of the Church*,

that is, by heretics or schismatics? Though sufficient to render rebaptization unlawful, does it confer all that Baptism in the Church confers? I speak not now of the spiritual grace of that blessed Sacrament, though much, very much, here presses on our thoughts; but I speak not now of this most interesting point—it is somewhat foreign to our subject, which is confined to external privileges. Does the Baptism of *adults* by heretics or schismatics give to the baptized—does *such* Baptism even of *infants* give to them, *when the age of infancy shall be past*, admission into the Catholic Church, a title to its communion, participation in its privileges? If it does not, what is necessary to supply its deficiencies?

These are questions which must, I apprehend, be seriously considered, and satisfactorily answered, before any sober judge will venture to decide, that a minister is bound to use the office of burial over the body of one baptized by a heretic or a schismatic, who shall have continued to live, and died, an adult out of communion with the Church. Yet the possibility of any such questions seems scarcely to have presented itself to either of the two courts, which pronounced the Judgment in the late case. If it had, they must have abstained from using words, somewhat larger than the occasion called for; words, which may mislead the unwary into a belief, that they have decided questions, which do, in truth, remain untouched; in particular, they would not have intimated, that, if unlawful Baptism is valid so far as to make rebaptization unlawful, it is fully and completely valid to all effects whatever.

But as such a conclusion can be drawn only from

their *reasoning*, not from the Judgment, it is fairly open to controversy. I, therefore, scruple not to affirm, that, should such ever be the decision of any court, it will be contrary (I do not say to the ecclesiastical law of this land, for of that it would be presumptuous in me to speak thus confidently, but) to the uniform doctrine of the primitive fathers, to the decrees of councils, to the whole stream of authorities respecting the effect of heretical and schismatical Baptism, including the most eminent of those writers, on whom both courts relied for the soundness of their own *dicta* on this point.

I will mention only one, but one who, in such a matter, is *instar omnium*—I mean the incomparably learned *Bingham*. I refer to him the more readily, because he has never been esteemed too high a churchman.—He is cited both by the learned Judge of the Arches, and by the Court above, as an authority for the *validity of unlawful Baptism*. And, without all doubt, he asserts its validity. But does he assert its *sufficiency?* So far from it, that, although he was one of those who in the great controversy, which took place a hundred and thirty years ago—that very controversy, to which both courts referred as of much importance to their reasoning—though Bingham was among those who then maintained the validity of schismatical Baptism against Lawrence, Brett, Waterland, and others, yet he admitted, or rather he shewed, by a most elaborate research into the history of all ages of the Church, that such Baptism, though valid so far as to preclude rebaptization, had yet very great *deficiencies;* that it gives not spiritual grace, nor

remission of sins; nay, that it does not give (what is more to our immediate purpose) actual admission into the Church, nor an actual right to Church privileges; though it gives a right to claim admission into the Church, and to its privileges, on submitting to the due course for having its deficiencies supplied,—which was by imposition of hands, and invocation of the Holy Spirit, upon repentance, and return to the Catholic Church. He further says, "The rules and the practice of the Church of England for these last two hundred years" (he wrote a hundred and thirty years ago) "are *clear:* no rule was made that such as were not baptized by a lawful minister should be rebaptized; but they were required to receive the bishop's confirmation, and *then* were admitted to the Eucharist *and the privilege of Christian burial,* neither of which were allowed to unbaptized persons." *

When such is the language of the highest authority which can be produced, I think I shall not be going too far, in saying that the point really decided has left the pretensions of heretics and schismatics to confer, by their baptism, a right of

* Schol. Hist. Lay Baptism, P. II. Ep. Ded. oct. p. cxlvii. I include these last words in my citation, lest I be accused of keeping back something which may sound, at first hearing, unfavourable to my argument. They have, in truth, nothing to do with it; having been introduced by Bingham in confirmation of his own judgment, on the other part of the question, the *validity* of Schismatical Baptism. His reasoning is, that imposition of hands in the Church being held to be both necessary, and sufficient, to supply the deficiencies of such Baptism, and to admit to the Eucharist, and to Christian Burial, to which unbaptized persons could not be admitted, it is plain that persons who have received such Baptism are *not unbaptized.*

burial by the ministers of the Church, very questionable at the utmost, if indeed questionable.

True it is, that the Court of Arches did propound, and in very decided terms, an opinion the very contrary to this conclusion of Bingham's. It said, "*Nothing can be more clear*, from the whole history of the Church, from its very early ages, or at least from the time when *St. Augustine* flourished in the fourth and fifth centuries, down to the time of the Reformation, and from that time down to the year 1712, than that the baptism of persons who were baptized by any person, other than a lawful minister, was considered to be valid and *sufficient*."*—This is strong language: we might have supposed that the last word had dropped *per incuriam*, had it not been immediately repeated once and again, in such a manner, as to shew that it was used purposely and advisedly: for thus the Court proceeds, "And if it was valid and *sufficient* at that time, it is equally valid and *sufficient* now."

Here, then, we have the Court and our great ecclesiastical antiquarian diametrically opposed to each other, on a matter peculiarly belonging to the learning of the latter. In such a case, we should not be deemed deficient in due respect to the Court, if we rather deferred to the authority of Bingham; even though it were left a question merely of authority. But the Court has not left it entirely thus. It has cited St. Augustine, and the Conference at Lambeth in 1712, in testimony of the accuracy of its own statement.

I will meet its statement respecting St. Augustine

* Curteis's Report, Mastin *v.* Escott, 275.

with a citation from that Father, even where he is speaking as favourably as possible of unlawful Baptism: "Nequaquam dubitarem habere eos Baptismum, qui ubicumque et a quibuscunque illud verbis evangelicis consecratum, sine sua simulatione, et cum aliqua fide accepissent: quanquam *eis ad salutem spiritualem non prodesset*, si caritate caruissent, *qua Catholicæ inserentur Ecclesiæ*."

Now this shews undeniably, that Baptism by unlawful ministers is *not*, in the judgment of St. Augustine, *sufficient, of itself*, either to confer spiritual grace, or to insert into the Catholic Church. It also shews that, even in his time, it was a question of great doubt, whether such Baptism was indeed so far valid, that it ought not to be repeated. He says, that the question had not been so decided by the Church; but that, if he were present in any council, in which it were considered, such would be his judgment.

So much for St. Augustine, the early authority of the Court of Arches for its opinion, that "Baptism by any person other than a lawful minister was considered," not only "valid," but also "*sufficient*."

I will now look to its modern authority for the same statement, the Conference at Lambeth of 1712. That Conference put forth a declaration, signed by the Archbishop of Canterbury and many of the Bishops, "That, in conformity with the judgments and practice of the Catholic Church, and of the Church of England in particular, such persons as have been already baptized in or with water, in the name of the Father, Son, and Holy Ghost, *ought not to be baptized again*."

Such is the Declaration of 1712—on the face of it, very far short of the statement of the Court of Arches. It declares that Baptism, however unlawfully ministered, is valid, so that it ought not to be repeated; but it says not one word about its *sufficiency*. Have we any evidence to shew the judgment of this same Conference on this latter point, the *sufficiency* of unlawful Baptism? Yes, a most undeniable one, which I proceed to adduce.

Bingham, only two years after the Conference, published the second part of his "Scholastical History of Lay Baptism," and dedicated it to *Trelawney*, Bishop of Winchester. In the Epistle Dedicatory we read the following passage:—

"Your Lordship did not so much as know what subject I was upon, till it was finished; nor did I perfectly know your Lordship's sentiments upon the point, till you were pleased to honour me with a letter of thanks for my book, and tell me that you exceedingly approved of it; and *particularly that part of it, which treats of the deficiency of heretical and schismatical baptisms, and of the obligation those, who are so baptized, lie under to return to the unity of the Church, in order to have the defects of their baptism supplied by imposition of hands in Confirmation*; which was the usual way of supplying such defects, according to the general rule and practice of the ancient Church. Your Lordship was pleased also to acquaint me, with what I did not understand before, that *all the Bishops of both provinces were unanimously of the same opinion which I had defended*, and thought there were other ways of supplying a faulty baptism, than by rebaptization, if given in due form by a layman: and

though your Lordship did not consent to subscribe the resolution, which was then intended to be drawn up, yet it was not because you dissented from them in the main of the determination, but because you thought it more proper to have added the words, 'in cases of necessity;' which are cases less liable to exception, whose deficiency, whatever it be, may most certainly be rectified by Confirmation." *

So much for the statement of the Court of Arches respecting the judgment of the Conference of 1712, that "Baptism by other than a lawful minister is both valid and *sufficient.*"

The higher Court, while it speaks with great respect of the judgment of that Conference, states it, however, to be "chiefly valuable, as bearing testimony to the fact, that the construction of the Rubrics of 1603 and 1661 was acted upon; which construction assumed no change to have taken place in the former law, the *common law of all Christendom* before the Reformation; a law which was recognised by the statutes of Edward and Elizabeth, and which nothing but express enactment could abrogate."†

This, therefore, is the law, on which the Court founds its Judgment.

Let us see what it states this law to be: "The Statutes of Edward VI. and Elizabeth," it says, "recognised the right of *every person* to burial with the Church Service;". not even excepting excommunicates.

Now, with unfeigned reluctance, which nothing but a sense of duty could overcome, I humbly sub-

* Bingham, Part II. Schol. Hist. Lay Bapt. Ep. Ded., p. cxlvii. oct.

† Judgment—Escott against Mastin, p. 14.

mit, that those Statutes do *not* recognise that power which the Court here affirms; and for this plain reason, that "the former law—the common law of all Christendom, before the Reformation"—in other words, the Canon Law, which, in this particular, was everywhere received, and, especially, in this country, was the very contrary to what the Court represents it to have been. Instead of giving to "every person a right to burial with the Church Service," it expressly forbade such burial of any who died not in the communion, and in the Peace of the Church: "Quibus non communicamus vivis, nec mortuis communicamus." It went further; it commands, that, if the bodies of any of these had been so buried, they should be disinterred, and cast out of the Church burial-ground. Nay, it pronounced excommunication *ipso facto* against every one, who, in contempt of the keys of the Church, should dare to bury persons of this sort in Churches or cemeteries.*

Having thus stated what I believe to be really the canon law on this subject—adopted in England,

* Extra l. 3, t. 28, c. 12. "Sacris est Canonibus institutum, ut quibus non communicavimus vivis, non communicemus defunctis, et ut careant Ecclesiastica Sepultura, qui prius erant ab Ecclesiastica Unitate præcisi, nec nisi in articulo mortis Ecclesiæ reconciliati fuerint. Unde, si contingat interdum, quod vel Excommunicatorum corpora, per violentiam aliquorum, vel alio casu, in Cæmeterio tumulentur, si ab aliorum corporibus discerni poterunt, exhumari debent, et procul ab Ecclesiastica Sepultura jactari."

Winch. 296 b. Pursuant to the second part of this law, there is, in Archbishop Winchelsey's Register, an express order "*to dig up an excommunicate*, who had been buried in the churchyard."—Gibson, 450.

And no historical fact is more certain than that the bones of Wicliff were judicially disinterred and cast out.

and therefore part of our common law—I turn again to the Court's statement of the right which, "by the common law of all Christendom before the Reformation, and recognised by the statutes of Edward VI. and Elizabeth," every person, not excepting excommunicates, had in 1603, when the canon was made, —a right to burial with the service of the Church. If there could otherwise be a doubt whether this be the Court's meaning, that doubt is removed by what it afterwards says of "the Rubric of 1661, which forbad the burial service in cases of suicide, excommunicates, and persons unbaptized. *A right formerly existing was thus taken away*, at least in some cases;" * the cases therein specified.

Now, in the face of the Court's *dictum* on this subject (fortunately, it was no more than a *dictum*), I venture to repeat my denial, that the statutes to which it refers, the 2 and 3 Edw. VI. c. 1, and 5 and 6 Edw. VI. c. 1, and 1 Eliz. c. 2, and 8 Eliz. c. 1, recognise any such universal right; and for the reason which I have already given, that those statutes say nothing in derogation, much less in abrogation, of the received canon law, which, as the Court says, was "the common law of all Christendom."

But I must go further; I must contend that the statute law of England, in 1603, did itself forbid the burial service of the Church to be performed over the corpse of an excommunicate.

I refer to a statute of Elizabeth, which the Court did not think it necessary to notice, though by its very title it might seem to invite notice in such an inquiry; I mean the 13th Elizabeth, c. 12, entitled "An Act for Ministers to be of sound Religion"

* Judgment—Escott *v.* Mastin, p. 8.

—the statute, which established the "Articles of Religion of the Church of England;" and which, *because* it established them, is made by the Act of Union with Scotland to be an essential part of the Treaty of Union, and a fundamental law of the land.

Now of these Articles, thus made to be so especial a part of our statute law, the 33d, entitled, "Of Excommunicate Persons, how they are to be avoided," runs as follows: "That person, which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicate, ought to be taken of the whole multitude of the faithful as an *heathen* and publican." Unless, therefore, a *heathen* is entitled to burial with the service of the Church, which no one yet has had the hardihood to affirm, neither is an excommunicate.

So much for the law, common and statute, applicable to this point. That both the one and the other are contrary to the statement of the Court, may be the less unsatisfactory to the very eminent persons who composed it, if an opinion be correct, which I scruple not to submit, that, supposing the law were what they have stated it to be, the judgment pronounced by them, irreversible as it is in effect, might not be altogether sustainable in reason.

For if "*every* person," not even excepting excommunicates, had, as the Court states, a "statutory right to burial with the service of the Church," it follows that the 68th Canon, on which the late suit was founded, *taking away that right* in the case of excommunicates, must be *ipso facto* void: for I need hardly say that a canon purporting to extinguish a right created or recognised by the law of the land, is not worth the paper on which it is

printed. But, if this be so, how can a criminal proceeding be founded on such a canon?

The only way to escape the consequence herein suggested, seems to be, the putting a construction on the canon, which is not very obvious, nor very satisfactory, especially when the purpose must be the sustaining of a criminal prosecution. Could it, then, *for this purpose*, be maintained, that when the canon says, "No minister shall refuse to bury any corpse that is brought to the church; and if he shall refuse to bury such corpse, *except the party deceased were denounced excommunicate, majori excommunicatione;*" could it, I ask, be maintained, *for the sole purpose of sustaining a criminal prosecution*, that this exception is not meant to deny the right of the excommunicate to burial, but only to exempt the minister from canonical punishment, if he set that right at nought?

Happily, the canon needs no such strained construction. In its natural and unforced meaning, it is, as we have seen, in perfect accordance with both the common and the statute law, as that law existed when the canon was made.

Happily, too, the judgment is not only irreversible, but may, we doubt not, be shown to be sound;* though the particular line of argument

* I venture to submit, that a baptized Infant, even though baptized in a schismatical or heretical congregation, being entitled to reception into the Church, and to all its privileges, whensoever he shall seek imposition of hands, and do what else the Church may require,—if he die, before he come to years of reason, ought to be regarded like all other infants dying in infancy: that Justice, as well as Charity, bids us presume of such Infant, that if he had been permitted to live, he would have done what his duty required—and, therefore, that he is to be dealt with accordingly.

I once entertained strong doubts respecting those Infants, who

pursued by the Court, be not such as commands unqualified assent.

The exception in the canon must yet detain us for a few moments; for, if I mistake not, it will be found to have a very important bearing on the main question.

It appears to me to shew very plainly the description of persons to whom alone the indefinite phrase, "*any* corpse which shall be brought" must be understood to apply—namely, those, and only those, who may, for sufficient reasons, incur sentence of excommunication—in other words, *members of the Church;* for, these, and only these, *can be excommunicated*—the censures of the Church having

are baptized by persons *heretical in the fundamental Article of the Trinity*,—thinking that, as such persons do not believe in the Divinity of the Father, and of the Son, and of the Holy Ghost, their baptism cannot be deemed baptism in that Holy Name. I answered accordingly one or two of my Clergy, who applied to me for solution of their own doubts on this point. I think it necessary, therefore, thus to declare, that further consideration, and the balance of the authorities of the early Church, have brought me to a different mind.

I say "the balance of authorities;"—for, undoubtedly, that side of the question, which numbers St. Athanasius and St. Hilary among its advocates, cannot be said to be without grave authority. But not only the greater number of Fathers, but the Canons of Councils, viz.—II. Constantinople, Arles, Laodicea, Trullo—make the balance incline strongly to the other side. The 8th Canon of the Council of Nice was differently interpreted, according to the different views of those who interpreted it.

St. Augustine briefly states his view of the matter to be, that the Church does not, and ought not to, rebaptize those who have been baptized, with the words of our Lord's Institution, by any Heretics whomsoever; because such Baptism is not properly the Baptism of him who ministers, but Christ's.—See Bingham, Schol. Hist. &c. P. I. c. i. s. 20.

scope and direction only *within the Church* and over its own members.

This just principle, which always guided the ancient Catholic Church in all its discipline, and is, indeed, of the very essence of that discipline, was particularly illustrated in its dealing with those who had been baptized in heresy or schism. When any of them, being brought to the knowledge of the truth, sought reconciliation with the Church, they were not required to go through the same stages of penance, as the Canons required of Penitents in the Church: "But they seem," says Bingham,* "to have been reconciled in a more compendious way, more suited to their state and condition, as *strangers and foreigners, now just entering within the pale of the Church.*"

Surely, this same principle may, and ought to, be taken as the true rule of interpreting the canons of our own Church; for it flows from, and realizes, the express injunction of Holy Scripture, that we "judge not them that are without," but leave them "to their own Master," to whom "they stand or fall."

And here, speaking of "the pale of the Church," I am sorry to be obliged to remark on one unhappy sentence, which is stated, in the report, to have fallen from the higher Court in delivering its Judgment; for it went the whole length of subverting the most approved, and, until so denied, we should have thought the most undeniable, principle respecting Schismatics—"Heretic without, or *Schismatic within, the pale of the Church*"—is given as the language of the Court.

That so portentous, and, considering the authority

* Ecc. Ant. xix. c. 2, s. 7.

to which it is ascribed, so mischievous a description of Schismatic would not, even in the most incautious moment, be really uttered in such a place, we have some special right to hope, because it is expressly contradicted by the very law which the Court administers in the last resort. The view taken of Schism by the Canon Law, is, that *so far as any are Schismatics, so far they are out of the Church.* It is thus expressed by Lyndwood, of whom the learned Judge of the Arches tells us that "he is the standard authority on all points of the Canon Law which may arise in the administration of justice in these courts:" "Schisma est *recessus ab Ecclesia, vel in parte, vel in toto.*" Again, "Schisma est illicita *divisio* per inobedientiam *ab unitate Ecclesiæ* facta."—Lyndwood, 284.

I have been compelled to notice this strange *dictum,* because it has actually been cited to me by one of my clergy (who had published certain notions concerning Schism, which called for my animadversion) as "the view taken by the highest Ecclesiastical Court of the land, the Judicial Committee of Privy Council. In the luminous judgment delivered by this august tribunal," said he, "the distinction is clearly taken between a Heretic and a Schismatic; a 'Heretic' is one 'without,' a 'Schismatic' is one 'within,' the Church." *

* That in a large and improper sense of the word Church, including all whom God hath called by the revelation of his Truth from the unbelieving world, a Schismatic may be said to be within it, no one will deny: but in this sense of the word, a Heretic too is equally within the Church. Such, however, is not the sense in which an Ecclesiastical Court can be supposed to use the word—nor can any sane person advisedly speak, in this sense, of "the pale of the Church." "The pale of the Church," ex vi termini, implies *Unity;* Schism, *ex vi termini,* implies *breach of that Unity.*

Now, if the Court really uttered what is ascribed to it, a stronger illustration cannot be wanted of the mischief of a judge, however generally learned, flinging about his random sayings on matters of high and sacred import, without even seeking that ordinary measure of information, which educated men, indeed, might be expected to bring with them. For the Supreme Court of *Ecclesiastical* Judicature to talk thus wildly about *Schism*, is not less startling, than it would be, to hear the Court of Queen's Bench proclaiming "the community of Christian men's goods."

Before we leave this matter altogether, it is right to say that the Court itself seems to have been startled at the largeness of its own construction of the general words of the canon; for it suggests that "portions of the burial service itself would *probably* exclude persons *not Christians*." We thank the Court for this recognition of the important principle, that the canon must be construed with due consideration of the matter and occasion to which it refers: in other words, that the nature, and purpose, and terms, of the burial service must control the use of it. And if, extending the expression of the Court's meaning a little further, we should say (instead of *probably*) this "would *certainly* exclude persons not Christians," should we be very presumptuous? So far from it, that I venture to think that, even if the Rubric of 1661 had never existed (which forbids the use of the office to the "unbaptized"), a minister who should so abuse the Church burial service, as

to use it over the corpse of a Jew or a Mahometan, would be liable to ecclesiastical censure. The Canon Law itself is plain on this point. Even catechumens, dying before they are baptized, are excluded from burial with the service of the Church.* Accordingly, both Sir John Nicholl † and Sir Herbert Jenner ‡ say, that "the old law equally prohibited the interment, with the prayers of the Church, of those who had died unbaptized by their own fault."

The observation, therefore, of the higher Court, that by this prohibitory Rubric "a right formerly existing was taken away," is utterly without foundation. In truth, all the cases enumerated in that Rubric were before excluded by the Canon Law from interment with the office of the Church. §

This consideration is important, not merely as affecting the statement of the law by that Court, but also as proving that the several words of the 68th Canon must always have been interpreted with many limitations; that, in truth, they applied to those only who died members of the Church.

But the Court, we have seen, limits its own limitation to "persons not Christians." Now, "Christians" is a very vague term, and, in such a question as we are at present concerned with, requires some accuracy in distinguishing, before it can convey a sufficiently definite meaning. Of heretics and schismatics, we deny not that they are Christians, if by "Christians" is meant that they

* Item placuit, ut Catechumenis sine redemptione baptismi defunctis, neque oblationis commemoratio, neque psallendi impendatur officium. Bracar. Can., 35; Gibson, 450.

† Kempe and Wickes (2 Phil. 268).

‡ Mastin and Escott (Curteis, 264).

§ Gibson, *ubi supra*.

are *not heathens*—that they have received *baptism*, which not only makes it unnecessary and unlawful that they be again baptized, but also gives them a right, on their testifying a wish to be received into the Church, making a confession of the true faith, and seeking a reconciliatory imposition of hands, to be received accordingly.

But if by "Christians" is meant, in the full sense of the word, the *fideles*, "faithful men," those who hold the Catholic faith, and are in the unity of the Holy Catholic Church, then, so long as any persons continue heretical in their opinions, or schismatical in their conversation, we are bound to deny to them all right to that name, and to the privileges which it implies. With "Christians," in the former sense of the word, we would hold internal communion, the communion of charity; but we cannot, consistently with our duty to the Church, and even to themselves, hold external communion.

The learned Judge in the Court below recognises the same principle, and in a manner, I may be permitted to say, much less unsatisfactory than the Court above. "The object of the Church and of the Legislature which confirmed the Rubric," says he, "must have been to exclude from the offices of the Church all those *who had never been admitted into it* by Baptism; all those who, having been once admitted into it, had for some grievous offence been excluded from it; and, thirdly, all those who, dying in the commission of mortal sin, had by their own act renounced the privileges of Christianity."* This, I say, is a recognition of the same principle, that the use of the offices of the Church can be proper only

* Curteis's Rep. Mastin *v.* Escott, p. 239.

in the case of those who have been admitted into the Church, and have never either been excluded, or excluded themselves, from the Church. It is true, that he assumes it as undeniable, that persons are so admitted, if baptized, whoever may have been the minister; whereas we have seen, by the authority of Bingham, that neither heretical nor schismatical Baptism does admit into the Church. Consequently, on the sound principle thus recognised by both courts, it does not entitle persons so baptized to the offices of the Church.

The principle of which I speak, and which is thus recognised in the judgment of both courts, is, indeed, so obvious, that it may seem hardly to need this high authority, which yet we rejoice to see given to it. It is a principle constantly applied in respect to the Rubrics and Canons.

For instance, the 59th Canon requires, under very heavy penalties, "every Parson, Vicar, or Curate, upon every Sunday and Holiday, diligently to hear, instruct, and teach the youth and *ignorant persons* of his parish the catechism set forth in the Common Prayer." Is he to teach ignorant persons who are *unbaptized*, this catechism? They are included under the general terms of the Canon, yet the very nature of this catechism makes it manifest that they are not, cannot be, included in its sense.

Again; the Rubric of the office of "Visitation of the Sick" says, "When *any* person is sick, notice shall be given thereof to the minister of the parish, who, coming into the sick person's house, shall say," as is there appointed. Here the phrase "*any* person" is so large as to include Jews, Turks, Infidels, and Heretics, as well as members of the

Church; yet will any one gravely assert that the Church's office of "Visitation of the Sick" ought to be used, or can properly be used, to "any persons" who are not members of the Church?

Nay, in respect to the very canon in question, the 68th, no one will contend that the words "any corpse" must not be limited to those who have a right to burial in the particular parish churchyard to which the corpse is brought. It is plain, therefore, that some limitation must be admitted: but what can be more reasonable than that which is drawn from the nature and tenor of the office of burial itself? In other words, ought it to be used in the case of those to whom it is manifestly unfitted—to persons, that is, whom the Church cannot recognise as having died in communion with it, or as capable of its blessing?

No man who respects the principles, or the practice, of the Church of Christ, from and through all antiquity, will hesitate how this question must be answered. "This office of burial," says *Bingham*, "belonged only to the *Fideles*, or *Communicants*; that is, such as died either in the full communion of the Church, or else, if they were excommunicate, were yet in a disposition to communicate by accepting, and submitting to, the rules of penance and discipline in the Church."*

In truth, such a claim as we are said to be threatened with, on the misunderstood authority of the late judgment, is simply this—that the Church, and the Church *only*, shall cease to have a peculiar communion of its own; shall cease to have its own

* Eccl. Ant. B. xxiii. c. 3, s. 23.

rules for its own guidance; shall cease to have any special marks whereby to distinguish itself; shall cease to perform any special offices to its own members.

For, our offices, be it borne in mind, are designed for persons belonging to a certain Body,—united together by certain terms of communion. Why are we to be compelled to disregard the appropriate nature of these offices, and to abandon these terms of communion, at the bidding of those who may mislike our having such distinctions? They are not prevented from forming themselves into a separate society, having their own offices, their own terms of communion. We only say, that, if they do so separate themselves, we cannot admit them to communion in religious offices with us. Is there in this any real hardship to them? or any real want of charity in us?

Let us see, in the instance of burial, to what it amounts.

Heretics and schismatics have the same right of interment in the parochial burial-grounds as we have.* They may use, in their own meeting-houses, any office of burial they choose. If they prefer the office of the Church, they are quite at liberty to use it; only they must not use it in our churches, or in the churchyard. This is the amount of the grievance, and simply to state it is to expose its frivolity.

* Such seems to have been ruled in Rex *v.* Taylor, Trinity T. 6 G. I.: "The doctrine there laid down," as stated by the Court of Arches in the late cause, "was that the Common Law right of interment in the churchyard belonged to every parishioner, but that the manner in which the service was to be performed, was to be left to the Spiritual Court, and there enforced."—Curteis's Rep. Mastin *v.* Escott, p. 268.

But they will not be satisfied unless the ministers of the Church perform the office, and treat them as members of our communion. Why is this? Why are they anxious for the services of ministers, whose ministry they either deny or usurp? or, rather, both usurp and deny? Or, why do they claim to be admitted to the privileges of a community, which they do not value sufficiently to seek to belong to it?

The real truth is plain. Their only grievance is, that the Church exists; and so long as it shall continue to exist, its existence will be, must be, felt a reproach by those who have abandoned it.

But we are told, that, whatever be the merits of the question, the laws of the Church itself require its ministers to perform these offices to Dissenters, and they have a right to enforce obedience to those laws.

That the laws of the Church do, indeed, require this, may be found not quite so clear as they choose to represent; and to prove it will need something more authoritative than a mere *dictum* (if there have been such a dictum), even of the highest court. But, if the laws of the Church do, indeed, require its members to perform its offices to those who are not of its communion, can we doubt that this is caused by those laws having been made at a time when such a thing as tolerated heresy or schism was not even thought of?

In the short interval which elapsed between the passing of the first Toleration Act and the discontinuance of the Sittings of Convocation, none of the claims which are now harassing the Church were ever put forward, or even contemplated; else, we cannot doubt that due provision would have been

then made, to meet the new state of things, and to prevent a law, which was liberally and wisely designed as a relief to conscientious Dissenters, from being abused, as an engine for the persecution of the Church.

In short, the offices of the Church having been devised for members of the Church, the Church ought to have the power of declaring who are *not* its members, and, therefore, who have *not* a right to participation in its offices. To withhold this power, whenever its necessity shall be felt, would not be easily reconcilable with the first article of the *Magna Charta* of olden times, nor with the plainest obligation of the *Magna Charta* of more modern days, the Coronation Oath. But how can such a power be adequately exercised except by the Church assembled in Synod?

In asking for such a power, we wish not, I repeat, "to judge them that are without." We only claim to pronounce that they *are* without—out of our Church, of which we believe and proclaim that it is the visible Church of Christ in this land. We quarrel not with others, though we think them heretics, or schismatics, and though as such we refuse to them communion with us in the offices of religion; but we quarrel not with them, if they choose to say the same, each of his own separate congregation.

The Court, in delivering the late judgment, thought proper to "point out the inconsistent and even absurd consequences which would follow from the opposite doctrine to its own." *

* Judgment, &c., p. 14.

Now I, too, may be permitted to point out the *consequences* (due respect forbids my calling them inconsistent or absurd) which would follow from some of the *dicta* of the Court, if they should ever be exalted to the authority of judgments.

For instance, if, as was said (happily *not ruled*) by the Court, it be the duty of the minister to use the office of burial over "*every corpse* which shall be brought to the church or churchyard," it should seem to be equally the duty of those who bring it, to permit the office to be used. And yet it is quite conceivable that this may not always be very satisfactory. For, be it remembered, there are other persons not in communion with the Church, besides that description of Dissenters who promoted the late suit. Now, let me put a case—it shall be not an extreme case, but one actually proposed by the Court itself—that of "Foreigners who have been baptized otherwise than by ministers of Episcopal ordination." The Court pointed out as one of the "inconsistent and even absurd consequences" of the defendant's plea, that "such foreigners could not be buried with the rites of our Church, should they depart this life within our territory." It happens, that many such foreigners from one particular country, as well as many of our own countrymen who are in communion with them, die amongst us every year—I mean *Presbyterians of the kirk of Scotland.*

Now, let us suppose the corpse of one of these Presbyterians, Scotch, or Irish, or English, to be brought to the churchyard of any parish in England. "If the minister delay burying in the manner and form prescribed in the Book of Common Prayer," he will be suspended, should the Court's

dictum ever be ruled to be the law. If the minister plead his conscience, the plea will be either sneered at, or frowned down. Knowing this, he submits, and quietly begins the ceremony.

Meanwhile, those who bring the corpse insist on "*immediately interring it, without any ceremony;*" for such is the order "Concerning burial of the dead" in the "Directory for Public Worship," set forth by "Public authority in the Church of Scotland." They, too, will plead conscience; they will cry aloud against the abomination of "a prescript form of prayer" being imposed upon them, in the exercise of their common-law right of depositing the remains of their deceased brother in the parish churchyard: and as they are not in the habit of submitting, we need not fear, but that some very good reason will soon be found why *they* shall be submitted to.

Here I would leave the matter, were it not for one particular of the speech made in delivering the judgment of the Court above, which has, I understand, given some uneasiness to the clergy, and excited some surprise in others.

That speech has derived more than ordinary importance from its having been previously written, and, as is understood, having received the sanction of all the learned members of the Court. In stating this, I wish to be considered as stating it with the sincerest feeling of respect for the wisdom and justice, which dictated so cautious a proceeding.

But, then, this caution only gave the stronger effect to all the observations in the speech, however

irrelevant some of them may have been; however transcending the authority even of the high tribunal from which they emanated.

In the conclusion, the Court thought it necessary to propound, that clergymen, if they shall ever feel their consciences violated by any requisition of the law, will have no right to complain: they may do as laymen have done; they may resign their *offices*, and "give way to those who could honestly hold them by performing their appointed functions."

Now, in putting forth this declaration, the Court seems to me (I must not be afraid of avowing it) to have a little overstepped the line of its own duty, to have a little misunderstood the nature of the matter it was speaking of.

The cure of souls, even though it be endowed, is not a mere salaried *office*, which may be resigned at pleasure. It is a station of high and holy responsibility, from which we are not at liberty to withdraw ourselves, merely because the world's law shall be found at variance with our duty. Should such a state of things ever arise—(I do not contemplate it as in the lowest degree probable; nor should I think it decent to suppose it even possible, were not the supposition thus forced upon us from so high a place)—but should such a state of things ever arise, we *will* complain (for, thank God! the clergy, like all other subjects in this free land, may complain) of the state of the law, which would thus make obedience to it incompatible with obedience to that higher law, which we are commissioned and commanded by God to execute; and we will urge our complaint in the firm but temperate tone which becomes us, not doubting that we shall obtain from a

just legislature due attention and redress. Should the result be otherwise (I have no fear that it ever will, but should it be otherwise), the State will deal with us, as it may deem fit; but we, my reverend brethren, will not renounce, we will adhere to, our posts, calmly, meekly, faithfully, resolutely, in the fear of God, and not of man.

V. I return to the point, from which I have somewhat digressed, the necessity of a restoration to the Church of some mode of its meeting in synod.

A bill cannot much longer be delayed (for it has been repeatedly promised in Speeches from the Throne, and the promise was renewed at the beginning of the late session of Parliament) for carrying into effect the recommendations of the Commission of 1830, "on the practice and jurisdiction of the Ecclesiastical Courts." Among those recommendations is one that all criminal proceedings in these courts against laymen shall cease. Of the wisdom of this recommendation, so far as temporal consequences are concerned, none of us, I apprehend, will entertain a doubt. But there is a most important spiritual result, which must be guarded; and which, in guarding it, would well employ the wisdom of the Church in synod, to whose cognizance the matter properly belongs,—I mean, what is to be done with such offenders, in respect to admitting to, or repelling from, the Holy Communion?

As the law of the Church, which also is the law of the State, now stands, the parochial minister has, as he ought to have, in the first instance, an abso-

lute discretion; but, if he repel, he is obliged to give an account of the same within fourteen days to the ordinary, who must proceed against the offending person according to the canon.

Now, when, in conformity to the recommendation of the Commissioners, this process shall be done away, what course is to be substituted? On the one hand, to leave without redress a party, who deems himself unjustly deprived of the highest privilege of a Christian, would be intolerable; but, on the other hand, it would be certainly not less intolerable, to give to a grievous, a notorious, an impenitent sinner, the right to demand admission to the Lord's Supper—the most perfect absolution, be it remembered, which a baptized sinner can receive.

There is, too, a third case, which must not be forgotten; that of a person, a member of the Church, guilty of heinous sin—heresy, for instance, or blasphemy—for which he ought to be excommunicated (that is, put out of the Church), whether he seek admission to the Lord's Supper or not.

Now, what process is to be provided for the Church in these cases, and cases such as these? Glad, as we shall all be, to see civil consequences of Church discipline over the laity removed, yet the right and duty of spiritual discipline we may not, we dare not, surrender. To do so willingly would be to betray the Church—to unchurch ourselves. To force us to do so, would be an act of direct persecution.

Well, then, what must be done? Is this a matter for Parliament to order? for a Legislature which no longer professes, no longer would endure, to be

called an assembly of Churchmen—nay, is growing impatient of being, exclusively, an assembly of Christians? Are the essential rights and powers, which our Lord conferred, and which the Apostles taught the Christian ministry by their example, and required them by express precept, duly to exercise—are these to be placed at the mercy of men who deny conscientiously the very existence of those rights and powers?

The great importance of this matter will justify my adding a few words more upon it. That it is absolutely necessary to the well-being and well-doing of a Church, I need not say. Our own Church declares "the right use of ecclesiastical discipline" to be one of the "three notes or marks" (pure doctrine, and the sacraments ministered according to Christ's holy institution, are the other two) "whereby the true Church is known."*

Now, if excommunication—rescued from all degrading application of it, but excluding absolutely from the benefit of all the offices of the Church—"if excommunication, the greatest judgment upon earth" (these are the words of Lord Bacon), "be restored to the true dignity and use thereof, the Church will be indeed restored to" as much of "its ancient vigour" as may be necessary. We might then be more than content, to see the disuse of open penance, and other details of discipline of the primitive times. But nothing can be truly said to justify our acquiescence in the continued abandonment of *all* discipline whatsoever.

* 2nd Part of Hom. for Whitsunday.

Yet, unhappily, we not only have to deplore the loss of all public discipline, but also the too common disuse of all attempts to promote even that confidential and spiritual communication between the people and their ministers, which would create a personal and private discipline, not less likely to promote a spirit of real penitence because it is both private and voluntary. Meanwhile, it is undeniably your duty to endeavour to bring your people to have that recourse to your private ministry for ghostly counsel and advice—and, when necessary, for that benefit of absolution—to which you are bound to invite them, as often as they are called to the Lord's Table. No sense of your own weakness, or of your own unworthiness, ought to make you afraid or ashamed to exercise the main and distinctive part of the holy office to which you have aspired—absolution, of which the Church tells you that it "hath the promise of forgiveness of sins." * You pretend not to it of your own power; you profess to act in it only as the commissioned ministers of Christ. Nay, you profess that your commission has not any efficacy, further than as it is exercised in conformity with God's Word, and with the terms of forgiveness there laid down.

But you also profess, or ought to profess, that you are ministers empowered by God to pronounce His forgiveness; and that they who seek to you, as ministers of reconciliation with Him, will receive the blessing which He has annexed to your ministry.

In saying this, I say not that the absolution of the priest is *necessary* to forgiveness—God forbid!

* Hom. "Of Common Prayer and Sacraments."

—or that it is more than a mean, which God has been pleased to bless with His especial promise.

Neither do I say—God forbid!—that we should demand the particular confession of those sins which the penitent calls upon us to forgive in the name and by the authority of Christ. The only point on which we are to be satisfied is, the *penitence* and *faith* of the party; not the nature, much less the particulars, of his sins—unless the communication of these be necessary, and only in the degree in which it shall be necessary, to quiet his conscience and assuage his grief. Even the "special confession of his sins," which "the sick person shall be moved to make, if he feel his conscience troubled with any weighty matter," ought not to be urged, till his troubled spirit cannot be in any other way duly comforted. And when, "if he humbly and heartily desire it," you proceed to give absolution in the form which the Church hath provided, be careful to teach him that unless he be sincere, unless he have true Christian repentance, the pardon which you pronounce has no promise of being ratified by our Lord.

In bringing this matter thus before you, it is probable that, while I may seem to some to ascribe too much to the office which you hold, I shall be thought by others to invest it, after all, with nothing more than a showy, but unsubstantial, garb. For, it will be said, if the forgiveness which the priest pronounces is not effectual unless the penitent have the qualifications necessary for absolution, and if, having these qualifications, he will be forgiven, whether he receive the absolution of the priest or not, to what end serves that absolution?

Now, it would be a sufficient answer, that, as our Lord has appointed this to be a mode of conferring his pardon, all who feel the need of that pardon will gladly and thankfully have recourse to it.

But this is not our only answer. We farther say, that the authority, thus given by Christ to his ministers, proves it to be His purpose and His will, that there be between them and their people that free spiritual communication, to which I have before referred. The benefits, hence resulting to both, will be most valuable. It will impress on the minister, if anything can, a due sense of the special obligation imposed on him to purity and holiness of life. For will he, dares he, pronounce God's pardon of other men's sins, while he himself is laden with iniquity? Again, it will compel him, if anything can, to industry and carefulness in prosecuting his spiritual studies, in labouring fully to understand the way of God's salvation, and to apply his knowledge to the comfort and edification of those who have recourse to Him. Now this cannot be accomplished without much of serious reflection—of studying of the characters and modes of thinking of his people—still more, of meditation in God's word—above all, of earnest prayer to God for His light, His guidance, His merciful support, in this the most arduous portion of the ministerial office.

To the people, meanwhile, it is a great blessing to be thus practically reminded of the closeness of their spiritual connexion with their pastor—with him who is an "ambassador" to them "for Christ" —of the goodness of God in empowering such a ministry of reconciliation—of the inestimable value of their own Church privileges—above all, of the in-

ternal qualities of faith, penitence, newness of heart, showing itself in newness of life, which alone can make those privileges, or the absolution pronounced to them by their minister, to be anything else but an increase of their condemnation.

VI. While I thus address you on the necessity of a closer connexion, than commonly subsists, between you and your people, I am forcibly reminded of, what I deeply feel, the not less pressing need of more frequent and better opportunities of communication between your bishop and his clergy. At the end of a visitation, which has lasted more than nine weeks, with only one day not appointed to some special service, it is painful to think, how little of benefit I can hope that I have rendered by thus rapidly passing through you.

In truth, among the particulars in which I think that we require an improvement in the outward form of our Church, I would place in the foremost rank the expediency, I would almost say the *necessity*, of an increased number of bishops.

In urging this, I hope I shall not be considered by you as wishing to consult my own ease. The reasons, for which I should wish a more numerous episcopacy in our Church, are such as would make the charge of every individual bishop not less laborious, but far more effectual, and therefore far more satisfactory both to himself and to the Church.

In truth, the overpowering extent of the dioceses, in which several of us at present have to discharge our functions, cannot but affect those functions themselves.

Between six and seven hundred parishes, dispersed over a district one hundred and forty miles in length, and in some parts half of that extent in breadth, as in my own case, cannot be even known, as they ought to be known, to him who has an equal duty of close connexion with every one of them.

The consequence is, and can hardly fail to be, that your bishop is unable to consult and be consulted by you, on the many, and, whether happily or unhappily, the yearly multiplying, occasions on which we should wish to consult together. If, as often happens, a matter arises in one parish, which indispensably demands much consideration, mutual explanation, protracted correspondence, this cannot be performed, without rendering it physically impossible for adequate attention to be given to the reasonable claims of many other cases.

As this is found to occur, many of you, in kind consideration for my ease, forbear to communicate with me on occasions on which you would otherwise have a right to expect my best counsel, and sometimes even my active co-operation. Hence, in too large a number of instances, we know not each other so well as every single clergyman ought to know, and be known by, his bishop. We cannot, therefore, even when necessity arises, always communicate together so advantageously to both parties, as, I believe, we all desire.

Accept this as some excuse for what I painfully feel,—the miserably imperfect manner in which my duties among you are discharged. Were it otherwise, were the sphere of my endeavours more contracted, I venture to think our intercourse would be mutually more satisfactory. It would not, I trust,

lead to petty and vexatious interference, on your bishop's part, in the details of your own parochial labours; but it would better qualify him for the office of advising where his advice is needed; it would place him in a position to undertake, as he ought to be willing to undertake, much of the responsibility of enforcing regulations, which the faithful minister of a parish is often desirous of seeing enforced, even when a natural and laudable love of peace with his flock, and a due regard to the efficiency of his own labours among them, forbid him to enforce them himself.

It would especially tend, with God's blessing, to make every bishop to be, as he ought to be, not merely in name, but in reality, *the centre of unity* to the diocese over which he is placed—one, whose communication with other portions of our Church should enable him to be the channel of much of interesting and useful intelligence between different dioceses—one, who might thus be permitted to promote an accordance of views among the ministers of the same national Church—to soften real and remove apparent differences of opinion, to conciliate conflicting parties, and induce them to see, as they commonly might see, how much more they differ in names and words, than in principles.

But, that he should be and do this, it is necessary, that there should be that closeness as well as frequency of intercourse between him and his clergy, which cannot subsist in dioceses like those of England.

Need I say how different was the case in the primitive Church, in which the strong expressions of Ignatius and the other earliest Fathers, of the

necessity of "doing nothing without the bishop," may be considered as indicating (besides the commission which it is the office of a bishop to give) his intimate connexion with every portion of his diocese, rather than a recognition of any exorbitant or arbitrary extent of episcopal control?

Before I leave this matter, let me add that I hope to be in future able to live among you for a larger portion of every year than I have hitherto done. The subjects of legislation, so far as the Church is concerned, which, during the past ten years, have made the long attendance of bishops in Parliament more than ordinarily necessary, have now, we may hope, been brought nearly to a conclusion; and those among us whose dioceses are remote, especially those whose years are felt by them to be advancing, may be permitted to give themselves more to other more satisfactory, as well as more appropriate, duties.

Long as I have occupied your attention, there remain one or two matters, which I am unwilling to omit, because they are connected with the conduct of your own parochial charge.

VII. Of the very interesting question of the power of enforcing *a rate for the necessary repairs of Churches,* I lament that I cannot yet congratulate you on a perfect and satisfactory settlement. Should the Cause, which now awaits the decision of the Judicial Committee of Privy Council, not be decided agreeably to your wish, and perhaps your expectation, it will not follow that no adequate means of asserting the right of the Church are left. I have

heard it said, on very high authority, that proceedings may be taken in the Spiritual Court against those persons who shall, in a meeting of vestry, unreasonably resist the voting of a necessary rate for necessary purposes. It may be painful to be driven to such courses, but it would be much more painful to deserve the reproach of deserting the cause of that Church of which we are ministers.

I turn to a more agreeable subject.

VIII. I have already congratulated you, with thankfulness to Almighty God, on the growing intelligence and interest of the laity in what concerns the Church as a spiritual body. It is our duty, my reverend brethren, not to be wanting either to their expectations, or to their instruction, in these matters. Above all, we ought gladly to avail ourselves of their desire to *act with us, as Churchmen.*

Now, allow me to submit to the judgment of every one of you, according to the special circumstances of his congregation, whether it may not be practicable to induce very many among them to unite with their minister in regular contribution, at stated times, of sums, however small—"the widow's mite" I would gladly receive, or even ask—for the support of those objects of Christian beneficence, for which associations only can adequately provide. I need not remind you how consonant this is with apostolic precept and practice.*

I would specially suggest the Societies for propagating the Gospel in those of our own colonies which may need external aid, and the spreading of missions,

* 1 Cor. xvi. 2.

on sound Church principles, among the heathen, especially among those with whom conquest or commerce may have more closely connected us.

There is, too, one other claim still more imperative than either,—I mean the necessities of those large masses of population, in our own land, which are left in a state of spiritual destitution. If the happier lot of this portion of England brings us not to witness many such cases, shall we be the less anxious to relieve them?

Now, the Rubric offers—I might almost say, requires—the use of one expedient, excellently adapted for this purpose; I mean the Offertory, which the Church contemplates as to be read, whenever any portion of the Communion Service be used, whether the Sacrament be administered or not.

Do not, however, imagine that I wish to prescribe to you such a measure. But give it consideration, and adopt it, or anything else of the same sort, as you shall judge best. Let me only remind you, that the more you can induce your people to act with you, as their minister, in such joint labours of love, the more close will be your connection, the more affectionate your intercourse, the more blessed your ministrations both to them and to yourselves.

In respect to the various associations for religious objects, I will venture to make one further suggestion: that you admit not into your pulpits any missionary from any of them; no, not from any. (I say, into your *pulpits;* for their assistance will often be very useful to you in meetings out of Church.)

Preach for these associations yourselves, if you

will, and as you will; or obtain, if you think it expedient, the assistance of neighbouring ministers in occasionally preaching for you; but do not encourage strangers to go through your Churches, extolling, and sometimes exaggerating, with all the arts of rhetoric (as a stranger sent for the purpose is too likely to do), the claims of the society which employs him. It is a great disturbance of the parochial system; it produces an unwholesome excitement; it turns God's house into a hall of declamation; too often pampering the diseased appetite for a tone of teaching which is neither milk nor strong meat, but a crude and mawkish substitute, by which no generous or manly growth of Christian charity was ever yet reared.

Again, I would earnestly press on you the duty of not interfering one with another, in respect to these societies. If any of you should judge any among them especially worthy of his support, let him give to them that support in his own parish, or in the parish of any neighbouring clergyman who wishes his assistance. But I conjure you not to intrude unbidden, much less, contrary to the expressed or known opinion of the proper pastor. You may be quite sure, that you will do incalculably more of evil, by weakening the influence of a brother clergyman over his flock (as you will weaken it, if you successfully support what he opposes), than you can do of good, by forwarding the cause of the best of these societies, be it what it may. Besides, the evil is certain, the good, at the best, must be doubtful; and remember what an apostle has said of those who "do evil that good may come."

IX. One word more. At a time when Church extension is sought by all of us, and when in most of our Churches there is not space for receiving all the parishioners, it is well to bear in mind that the system of *pews* is, by law, tolerable, only where they do not interfere with the accommodation of those who have a right to worship God in their Parish Church. In this respect, all parishioners have, by common law, an equal right, which the Churchwardens, whose duty it is to order what is necessary for the good regulation of Churches, have no right to disregard. If they do, the Bishop's Court has both the power and the duty to redress the wrong. But it is manifest that they whose rights are most likely to be violated—I mean the poor—are disabled, by their poverty, from seeking redress in courts.

Now, this is a general evil, which requires to be gravely dealt with. I do not advise a sudden and violent breaking in upon an inveterate, however unjustifiable, usage. But I strongly urge it on my Clergy, to do their utmost, quietly, to induce a better state of things. And here I rejoice to bear testimony to the improvement which has been *recently* effected in more than one Church in this Diocese in this respect. I hope, too, that another instance will soon be presented to us in Exeter itself. In several of the very handsomest of our ancient Churches, the old and proper arrangement prevails—that of open seats, either in part or throughout the Church; with great addition to the beauty, as well as to the devotional character, of the buildings. I would mention the Churches of Hartland and Chittlehampton. In the former, the ancient seats were

never removed; in the latter, the pews were removed, about 70 years ago, by the good feeling and exertions of the chief landed proprietor of the parish.

The origin of the evil is not such as can endear it to any Churchman; for it was part of the systematic outrage of the sacredness of Churches by the Puritans, in the day of their brief triumph in the 17th century, when they perverted these hallowed edifices into little better than preaching-rooms.

The continuance of it, in any case, must surely be ascribed to want of due energy in our attempts to remove it; and to want of due consideration on the part of those who may seem to profit by it. Surely, if such persons reflect, they cannot but feel, painfully feel, the incongruity of making the very worship of God an occasion of injustice to man—of usurpation on the rights of the poor. Nor would they, on consideration, fail to be ashamed of carrying their love of worldly distinction into that house, where all they see and all they hear, all they want and all they pray for, ought to remind them that there "the rich and the poor meet together;" not equal, indeed, in God's sight, but distinguished by qualities, which will make many who think themselves the first to be the last, and the last first.*

And now, my Christian brethren, thanking you for the kindness with which you have borne so long a trespass on your patience, "I commend you to God, and to the Word of His Grace." May He

* I am enabled by the kindness of Archdeacon Froude to give in the Appendix No. III. a valuable statement of the law on this subject extracted from a Charge delivered by him to the clergy of the Archdeaconry of Totnes, in the spring of 1841.

enable us to improve every opportunity of our thus meeting together, to our mutual comfort and support in the discharge of our several duties to Him and to His Church, through Jesus Christ our Lord!

I avail myself of this opportunity to disclaim before my Clergy, who have a right to expect such a disclaimer, sentiments and language ascribed to me respecting the *Poor Law Amendment Act*, which never were, and while it pleases God to continue to me the gift of reason, never can be mine.

In a publication entitled 'Portraits of Conservative Statesmen,' the following words are said to have been spoken by me, in my place in the House of Lords. If really spoken there by me, or any Bishop, they could not have failed to draw down a loud and merited burst of indignation, which would have been justly echoed through the land.

"My Lords," said the Bishop on one occasion, "this is a law which the people of England dare not submit to; it is a law which I am resolved I never will submit to. I am resolved to pay no rates raised under the authority of the Commissioners. I am resolved to denounce their authority in any and every way. I am prepared to go into a court of justice, and, before twelve of my countrymen, to be tried for having declared that the laws of England are not to be made by these Commissioners." Again: "When Englishmen understand this law, they will not submit to it; as Englishmen and Christians, they ought not to submit to it."

When my attention was first called to this matter

I applied to the publisher, who promised to take measures to contradict the statement: but the work passed into other hands, and nothing was done.

The misrepresentation has been accounted for in the following way:—At some public meeting a speaker, having cited some words of mine, proceeded to express his own sentiments in the words given above, which were afterwards copied by mistake into this publication, as mine.

APPENDIX I.

Plymtree, August 27, 1842.

MY LORD,

I AM just honoured by the receipt of your Lordship's note of yesterday, and have great pleasure in thus recurring to the conversation which I had the happiness to hold with you at Plymouth.

The instances, to which I referred, of the great wisdom of our Rubrics, and their general sufficiency for the solution of difficulties as they arose from time to time in the formation of infant churches, were chiefly in the case of the two Sacraments.

1. One of the greatest hinderances to the sound and healthy state of the Native Churches in India has always been, as your Lordship is well aware, the precipitancy of the missionary's zeal in increasing the number of his converts, and consequently the carelessness with which the Sacrament of Baptism has been sometimes administered to unworthy recipients. In the province of Tinnevelly especially this evil was most apparent some few years ago, so as almost to rival at one time the rapidity and multitude of Xavier's conversions; and the unhappy consequences were soon seen in frequent apostacies of such merely nominal Christians. On the other hand, the more cautious and self-denying missionary, alarmed at these errors of his bolder brethren, was in danger of deferring or withholding the Sacrament on insufficient grounds. The difficulties in both cases were at once met by insisting on the observance of the first Rubric in the office for the baptism of adults, requiring that "timely notice shall be given to *the bishop, or whom he shall appoint for that purpose,* a week before, at the least, by the parents or *some other discreet persons,* that so due care may be taken for their examination whether they be sufficiently instructed in the principles of the Christian reli-

gion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament." This admirable rule, if always enforced, as it might easily be, at once represses the heedlessness of one party, and gives due support and protection to the sober caution of the other.

2. The other case to which I referred is the exercise of a wise and holy discipline among the new converts by the enforcement of the second and third Rubrics of the Holy Communion; and in far the greater part of the churches of Southern India this discipline is now happily established and humbly embraced.

Great scandals also were often complained of, arising from hasty and unlawful marriages; and the exact observance of the Rubric in the publication of banns on *three several Sundays* was generally found sufficient to guard against them in that simple state of society.

I need not add that in the first years of the Episcopate in India all these salutary laws of our Church had been lamentably neglected even by our own clergy, and that the evil had been tenfold increased by the administration of the offices being intrusted (from the sad necessity of the times) to ministers of the Lutheran Church. Happily those days are gone by; and nothing can be more beautiful and encouraging than to observe, as fresh difficulties arise, with what *prospective* wisdom our Reformers appear to have framed the Rubrics of our Apostolic Church, and thus prepared her to be, what she is now become, the great Missionary of the World. In almost every case of reference made to me for counsel and direction while Archdeacon of Madras (and they were very numerous), I uniformly found the most comprehensive and satisfactory answer was an appeal to Her authoritative directions.

I have the honour to be,
My dear Lord, with great respect,
Your Lordship's
Very faithful and obliged Servant,
THOMAS ROBINSON.

The Right Rev. the Lord Bishop of Exeter,
&c. &c. &c.

APPENDIX II.

I HAVE reserved to this place the following attempt to shew the absolute incompatibility of assent to our Articles with assent to the decrees of Trent, not in every instance in which they are contrary (even in the *letter*) to each other, but in a few of the most important.

I begin with our sixth Article:—

It contains two propositions; first, "That whatsoever is not read in Holy Scripture (*i. e.* the Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church), nor can be proved thereby, may not be required to be believed as an article of faith."

This proposition is in direct contradiction to the decree of the fourth session* of the Council of Trent, which receives with equal pious affection and veneration (pari pietatis affectu ac reverentia suscipit et veneratur) the *written word* and the *unwritten traditions* which have been handed down from the Apostles to our time, and have been preserved by constant succession in the Catholic Church. It further anathematizes every one "qui sciens et prudens traditiones prædictas contempserit."

The second proposition in our Article *excludes*, by name, all the books which we call the Apocrypha, from the catalogue of those which it calls canonical; while the decree *includes* them all, by name (except the third and fourth books of Esdras, and the Prayer of Manasses), and it pronounces anathema against all who deny that any of them is canonical.

Contradiction cannot be more direct.

I proceed to our ninth Article, "Of original or birth sin."

* April 8, 1546.

It affirms that "this infection of nature doth remain, yea, in them that are regenerated," and that "the Apostle doth confess that it hath of itself the nature of sin."

This is contrary to, and must have been intended to contradict, the very letter of the Decree of the fifth Session * of Trent, which declares anathema against all "who assert that everything which has the true and proper nature of sin is not wholly taken away in Baptism." The Holy Synod admits that "the Apostle calls concupiscence sin;" but it "declares that the Catholic Church never understood that it was so called because it is truly and properly sin in those that are regenerate, but because it proceeds from sin, and inclines to sin;" and anathema is pronounced against every one who holds the contrary opinion.

It is worthy of remark, that the author of the Tract, professing to deal with those of our Articles which are opposed to the doctrine of Rome, passes over this ninth in silence. Was this because it was impossible to dissemble the contradiction of the Article to the Decree of Trent? It could not be because the difference—the practical difference—is unimportant. For, the doctrine of Trent on this point is one of the main supports of the whole corrupt system of Rome. It leads to the fatal error, that the regenerate can fulfil the law of God by perfect obedience—that their good works can satisfy for sins—that they can stand before the Judgment Seat of God, and claim everlasting life as due to their own deservings. Our doctrine, on the other hand, must make those who hold it in sincerity "walk humbly with their God."

I proceed to the 25th Article, which we shall find to be in direct and, we cannot doubt, purposed contradiction to the Decree of the seventh Session † of Trent, "De Sacramentis." It says, "There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and

* June 17, 1546. † March 3, 1547.

the Supper of the Lord. Those five commonly called Sacraments (that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction) are not to be counted *Sacraments of the Gospel*—for that they have *not any visible sign or ceremony ordained of God.*"

This, according to the writer of the Tract, is not inconsistent with the letter of the Council's Decree.

What, then, shall we say of the very first Canon of Trent on the Sacraments? "If any one shall say that the Sacraments *of the Gospel* (novæ legis) were *not all instituted by our Lord Jesus Christ*, or that they are more or fewer than seven—namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, Matrimony—or that *any one of these seven is not truly and properly a Sacrament*, let him be anathema."

The writer proceeds, "*They* (five of the seven) *are not Sacraments in* ANY *sense, unless the Church has the power of dispensing grace through rites of its own appointment.*" (In other words, they were instituted, not by our Lord, but by the Church: and to say this is manifestly to contradict the Decree, and to incur the anathema of the Council.) The writer adds, "Or is endued with the gift of blessing and hallowing the rites and ceremonies, which, according to the 20th Article, it hath power to decree. But, *we may well believe the Church has this gift.*"

In other words, the Church has the power to make Sacraments! to annex the grace of God to some rite or ceremony, which the Church may, at its discretion, decree to-day and annul to-morrow! And this portentous assertion is advanced, in order to conciliate the Article of the Church of England with the Decree of Trent! though both the one and the other, however else they may differ, agree in this—that the Sacraments of the new Law are ordained by Christ himself.

There remains another distinction by which the writer endeavours to explain away the seeming difference in the doctrine of the two Churches on the subject of Sacraments. "The Roman Catholic," says he, "considers that there are

seven Sacraments; we do not strictly determine the number. However, what we do determine is, that Christ has ordained two special Sacraments, as *generally necessary to salvation.* This, then, is the characteristic mark of these two, separating them from all other whatsoever; and this is nothing else but saying, in other words, that they are the only justifying rites, or instruments of communicating the Atonement."

Now, if it appear that the Decrees of Trent consider any other Sacrament as "a justifying rite"—as "an instrument of communicating the Atonement"—and as "necessary to salvation"—it is plain that the writer is as unfortunate in this as in his other expedients.

Let him look, then, to the first chapter of the Decree "of Penance;"* it expressly declares, that "God, rich in mercy, has given a remedy of life to those who, after baptism, have delivered themselves up to the bondage of Sin, and into the power of the Devil—namely *the Sacrament of Penance,* by which *the benefit of the death of Christ* is applied to those who have fallen:" and a canon is added, anathematizing "every one who shall say that penance is not a Sacrament instituted by our Lord Jesus Christ, for reconciling the faithful to God, as often as they shall have fallen into sin after baptism."†

Does not this make the Sacrament of Penance "a justifying rite?" "an instrument of communicating the Atonement?" Does it not also, by manifest implication, make it "generally necessary to salvation?"

Of the 28th Article, the writer says that, "in rejecting *Transubstantiation,* our Article opposes itself to a certain plain and unambiguous statement, *not of this or that council,* but one generally received or taught both in the schools and in the multitude;"‡ therefore, it may be subscribed

* Session 14, Nov. 25, 1551. † Cap. ii. can. 1.

‡ Tract 90, p. 51.

without contradicting the letter of the Decrees of the Council of Trent.

I will give an abstract of the Decrees of this Council on this subject, contrasting therewith, as I go on, the precise terms of our Article.

The Decree* states, "That, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially *contained* in the Sacrament of the Eucharist, under the species of those sensible objects:" it also says,† that, "by the consecration of the bread and wine, a change is wrought of the entire substance of the bread into the substance of the body of our Lord, and of the entire substance of the wine into the substance of his blood, which change is conveniently and properly called by the Holy Catholic Church Transubstantiation."

Our Article says, "Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."

Can this be subscribed in any sense, consistent with the *letter* of the Council's Decree?

2. Again; the Decree pronounces "Anathema‡ against every one who says that Christ, exhibited in the Eucharist, is eaten *spiritually only*, and not also sacramentally and *really*."

Our 28th Article says, that "the body of Christ is given, taken, and eaten in the Supper, *only after an heavenly and spiritual* manner." Therefore every one who subscribes the article incurs the anathema of the Decree.

3. Once more; the Council pronounces§ anathema against any who affirms that "in the holy Sacrament of the Eucharist" (*i. e.* the consecrated bread and wine) "Christ, the only-begotten Son of God, is not to be *adored* with even the external worship of Latria" (*i. e.* the highest kind of adoration), "and that he is not to be *solemnly carried about*, or

* Sess. 13, Oct. 11, 1551, cap. 1.
† Ib., cap. 4. ‡ Can. 8. § Can. 6.

is not to be presented to the people, in order that he may be *publicly adored*, and that the adorers of Him" (in the consecrated bread and wine) " are idolaters."

It further adds an anathema * against all who say " that the Holy Eucharist ought not to be *reserved*;" whereas our Article says, " The Sacrament was *not*, by Christ's ordinance, *reserved, carried about, lifted up*, or *worshipped*."

Can these different positions be honestly subscribed by the same person?

I will adduce only one other instance of the irreconcilable difference between the Decrees of Trent and our own Articles; which may not be passed over; because this is the writer's strongest case, inasmuch as the Decree of Trent was made (as I have already said) subsequently to the Synod of 1562—subsequently, therefore, to the drawing up of the Article—I mean the

22ND—OF PURGATORY.

" The Romish doctrine concerning Purgatory, pardons (indulgentiis), worshipping, and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."

Upon this Article he has dwelt more largely than on any other; encouraging the unwary to think with forbearance, and even with favour, of some of the worst corruptions of Rome.

His first remark will not be gainsaid—" That the doctrine objected to is the Romish doctrine." He proceeds to say, " The *primitive* doctrine is not condemned in the Article; there was a *primitive* doctrine on all these points—how far *Catholic* or universal, is a further question—but still so widely received, and so respectably supported, that it may well be entertained by a theologian now."

Taking, as he does, Purgatory first, I deny that there

* Can. 7.

was a primitive doctrine concerning it. (Of the other particulars, he does not pretend to state any primitive doctrine; though that there was a primitive doctrine on some of them is very true—but a doctrine *contrary to the Romish*, as is made manifest by our homilies, at least as respects the worship of images and saints.)

But for Purgatory: "A primitive doctrine" implies, not a mere *opinion*, loosely held, or thrown out, by one or two writers, but something taught and maintained by a considerable number, or the known formal teaching of some one Father, accepted by a body of followers; and this within the first three centuries. If it have not the former condition, it is not a "*doctrine*;" if it have not the latter, it is not "*primitive*."

Now, I think I shall not be contradicted, when I say that Tertullian, Cyprian, and Origen were the only Fathers who have left any intimation, even of an *opinion*, bearing the faintest resemblance to the doctrine of Purgatory.

Tertullian, in more than one passage, recognises the *probability*—but he nowhere *teaches*—that every small offence must be expiated after death. But how? *By delay of our resurrection.* Clearly, this is not Purgatory.

Cyprian, in one instance, used words which might be taken in favour of Purgatory; but which are more commonly understood of the severity of ancient penance. At any rate, as more than one other plain passage in his writings are inconsistent with the belief of a Purgatory, his meaning in the passage referred to must be understood accordingly; or, at the utmost, his notion of Purgatory did not amount even to a fixed opinion.

Origen held and taught, that sinners shall suffer punishment till all their sins be expiated; and then they shall commence a new existence—a tenet which was condemned by the Fifth General Council as heretical, because it denied the eternity of future punishment. But, besides that it was thus condemned, this has nothing to do with *Purgatory*; for it relates to the judgment of the last day.

For the like reason, the notion of the purging of the soul

by the fire of conflagration at the day of judgment, which is specially adduced by the writer, is out of the present inquiry, which respects an intermediate state, in which those who suffer may be helped by the prayers, &c., of the Church on earth.

Now for the *Doctrine of Trent* on Purgatory. The writer is confident that "it was not opposed by the Article, because the Article was drawn up before the Decree of the Council." He adds, "What *is* opposed, is the *received doctrine of the day*, and, unhappily, of this day too, or the doctrine of the Roman schools."

That the doctrine of Trent must have been included under the phrase "Romish Doctrine" in 1571 and 1604, when the Articles were revised, and subscription to them synodically enjoined, cannot be denied; and thus would this evasive plea be sufficiently refuted. But it is not necessary to have recourse to such a refutation. The Article, as it was originally set forth, must be considered to include, in its condemnation, the doctrine of Trent; and this, on the writer's own showing, for he says, "what *is* opposed, is the *doctrine of the day*." Now, the Article was set forth in the spring of 1563, and the Decree was made before the end of the same year. Unless, therefore, we suppose, without a shadow of evidence, either that the Decree of Trent was not the "doctrine of the day," or that the "doctrine of the day" had changed between May and December, it must have been included in "the Romish Doctrine," which the Article condemns.

But this is not all. The writer of the Tract can hardly be so ignorant of the Acts of the Council, however he may presume on the ignorance of others, as to need to be reminded that in one of its earliest decrees, made fifteen years before, the doctrine of a Purgatory is incidentally but plainly maintained. In the 30th Canon of Justification, the date of which is 1547,* an anathema is pronounced against "any one who shall deny that, after the forgiveness of sin on true repentance, and the consequent deliverance from everlasting

* Sess. vi., Jan. 13, 1547.

punishment, some punishment still remains to be undergone, either in this life *or in Purgatory,* before the soul can be admitted into heaven."

2. "Indulgences" are next in order. Here the writer would wish us to believe, that our Article condemns only the abuses which the Council itself sought to restrain—namely, "large and reckless indulgences from the penalties of sin, obtained on money payments,"—not the doctrine itself, and at any rate not the doctrine of Trent, *for the Decree was subsequent to the Article.*

On this point I must first state what "the Romish doctrine" is—a matter left by the writer in profound obscurity, as it always is by those who wish to palliate the enormities of Rome. It is as follows:—"That, as a single drop of Christ's blood could have sufficed for the redemption of the whole human race, the rest was not lost, but was *a treasure* which he acquired for the militant Church, to be dispensed by St. Peter and his successors, for reasonable causes, for the total or partial remission of the temporal punishment due to sin, whether penances in this life, or, more especially, sufferings in Purgatory; that, for an augmentation of *this treasure,* the merits of the Blessed Virgin, and the superabundant satisfactions of the Saints (satisfactions, that is, over and above what were necessary on their own account), are superadded; that those who obtain an indulgence out of this treasure are released from so much of the temporal punishment due for their sins to God's justice as is equivalent to the indulgence so obtained."

This is "the Romish doctrine" of indulgences, which I need not remind you was the immediate occasion of the Reformation; and the denial of it was the express ground of the condemnation of Luther. This, then, is "the Romish doctrine" condemned by our Article; but the Tridentine doctrine on this subject, the writer tells us, is not included in the censure (for the same reason as in the former instances), because the Article was drawn up before the Decree. Here, too, waving all else that may be said, I shall cite an earlier Decree (of the 21st Session of the Council in 1562), which

distinctly recognises this treasure (*cœlestes hos Ecclesiæ Thesauros*) as the foundation of indulgences.*

Veneration and worship of images and relics come next. Of this the writer has the confidence to say, after citing from the Homilies certain gross instances of idolatrous worship as the real subject of the Article's censure, that the Council of Trent admits these enormities, and forbids them: thus giving it to be understood that, in this particular, the Decree of the Council and the Article of our Church are in perfect harmony.

Now, what is the fact? The Council does indeed, as in decency it could not forbear doing, "desire the extinction of all abuses, should any creep into those holy and salutary observances"—the worship of images and relics; and it orders only that *due* honour and veneration be paid to images. It appears, however, from its own words, that this "due honour" extends to "kissing the images, uncovering the head, and falling prostrate before them, because, by so honouring the images, we adore Christ and venerate *the Saints*, whom they represent."†

Will a presbyter of our Church dare to mislead his unwary readers into a belief, that doctrine and practices, such as these, may consist with adherence to our own Articles?

"Invocation of Saints" follows. Here, too, the writer tells us, the Article gains a witness and concurrence from the Council of Trent in condemning two particulars: all *sacrificing* and all *falling down* in worship to Saints; and yet the Decree to which he refers shows that the Church is accustomed to celebrate masses (*i. e. the sacrifice of Christ*) to the honour of Saints; and the passage which I have just quoted respecting images, shows that to *prostrate ourselves in worship* to Saints is esteemed a portion of their due honour.

But the writer proceeds to say, that the Article opposes not all invocation of Saints, but "all that trenches on wor-

* Sess. xxi., July 16, 1662, cap. 9, De Reformatione.

† Sess. xxv. Dec. de Invocatione, &c.

ship,"—"the question whether calling on them to pray for us be such being open."

Now, the Article condemns "the Romish doctrine concerning invocation of Saints," part of which doctrine, as given in the Decree of Trent, is, "that it is a good and beneficial practice to address supplication to Saints, and to have recourse to their prayers and influence with God, for the obtaining benefits from Him, through our Lord Jesus Christ." This is not all; it pronounces anathema against all "who say that to address oral or *mental prayer* to the Saints reigning in heaven is contrary to the Word of God, and derogatory from the honour of our only Mediator; or that it is, in the language of our Article, 'a fond thing'—*stultum esse.*"

Can all this—especially can *mental prayer*—be explained away, and made not "to trench on worship;" and so to protect the Decree of Trent from falling within the condemnation of the Article?

Suppose that it does, still there remains one particular which no sophistry can elude. The Decree of Trent recognises, and even refers with especial honour to, a former Council, the Second Nicene,* whose Acts and Decrees on the worship of images, involving the worship of Saints as their prototypes, are the most astounding monument of the infatuation of man, when he dares to go beyond the Word of God in matters of religion, which the history of human weakness has ever exhibited. I will not weary you with much, but accept one or two specimens:—One of the most formal of all its Decrees pronounces that "images are retained and worshipped, not only that by memory we may ascend to the prototype, but also that we may be made partakers of some sanctification." It is afterwards said that, "by worshipping them, and giving them honorary adoration, we actually do partake of sanctification." "As for those who say it is sufficient to have images for the sake of exciting

* Id quod Conciliorum, *præsertim secundæ Nicenæ Synodi*, decretis contra imaginum oppugnatores est sancitum. Sess. xxv. Dec. de Invocatione, &c.

the livelier remembrance of their prototypes, and *not for worship*, alas their madness!" So the holy Synod exclaims; but this madness is not suffered to protect its subjects from anathema.

Now all this is the established "Romish doctrine concerning the worshipping of images and invocation of Saints;" and was so ages before our Article was drawn up—all this the Council of Trent has formally recognised, adopted, and made its own. Who, then, will dare to reconcile fidelity to the Articles of our Church with adherence to this Decree of Trent?

My patience is exhausted, but my matter is not. I forbear, however, all further details; and simply enumerate the other Articles of our Church which contradict the very letter of the Tridentine Decrees. They are the 13th, "Of works before justification;" the 15th, "Of Christ alone without sin,"—the Council having the confidence to decree that the Virgin Mary also was without sin; the 24th, "Of speaking in the congregation in such a tongue as the people understandeth;" the 30th, "Of both kinds;" and the 31st, so far as respects the sacrifices of masses.

APPENDIX III.

Extract from the Charge of the Venerable Archdeacon Froude in 1841, *"on Pews in Churches."*

I PROCEED to another consideration, about which also much misunderstanding prevails—I mean the duties of churchwardens with respect to church-seats.

As the churchwardens have the care of the church, so also have they of all the seats therein; and not only are they to repair them, but also to see that good order be preserved in them, that no disturbance or contention be made about them in the house of God, and that every man take the seat and place in it which he hath a right to do, whether it be by prescription, or that he hath been placed there by the order of the Bishop or by themselves.

By common law, all the seats in the church belong to the parishioners generally, without distinction of persons. The exceptions are, where the lord of the manor, or any other resident proprietors, having an ancient messuage therein, have immemorially (with their ancestors) sat in an aisle and always repaired the same, the charge of repair being a main ingredient in support of such a claim. In such case, it will be presumed that the aisle was first built by the founder, with the consent of the minister, patron, and Bishop.

For the same reason, an inhabitant, having a house in the parish, may, by the like consent, and with a faculty from the Bishop, annex an aisle to the church for the exclusive use of himself and family, and enjoy it so long as he and

they continue to be residents and to be members of the Church of England (such, I believe, are now the conditions invariably laid down in every licence of this kind). But no such title can be good to a man and to his heirs; inasmuch as the aisle must always be supposed to be held in respect of the house, for the inhabitants of which the faculty is granted. In like manner, a person may prescribe to a seat in the body of the church, but this claim must be supported by very clear proof of immemorial use and repairs. These are called prescriptive rights.

All other seats in the body of the church are in the disposal of the churchwardens, subject to the control of the Bishop; and therefore, if any one feels aggrieved in the seat assigned him, he may apply to the Bishop for a remedy, and his judgment is final. But, when I speak of an application to the Bishop, it must be understood that the regular way of preferring such a complaint must be through the Chancellor of the Diocese in his Court at Exeter, for he is the Bishop's representative, as a law judge is the representative of the King in our common-law courts of justice, and the person who is meant by the word Ordinary in such matters. The common law never interferes in these cases, except where a seat is claimed by prescription.

When a person has been placed in a particular seat by the churchwarden, or has been suffered to occupy a sitting quietly for any considerable length of time, he is said to have a possessory right therein, but he is still liable to be placed elsewhere by the churchwardens, if the general convenience of the inhabitants *clearly* calls for it: I say clearly calls for it, for it must not be done on light grounds.

As, in making general arrangements for the convenience of the inhabitants, the churchwardens are considered the fittest persons to be intrusted with that duty, so should they be very cautious of showing any improper partiality in its exercise. It is their duty to allot to all, as far as circumstances permit, a fair proportion of room, and in such parts of the church as may seem suited to their degree or station in life. As property changes hands, and families vary in

their respective numbers, and other alterations take place in their condition, it is obvious that such new arrangements should be occasionally made; but as great responsibility rests on a churchwarden in making such changes, I repeat the caution I have before given.

In reply to a question not unfrequently put to me, "whether vacant space in a church may be appropriated without a faculty to the accommodation of the inhabitants," my answer is, "that, without feeling sure of its being a strictly legal proceeding, I think seats may be so added, the vestry consenting thereto, without danger of consequences."

If done at the charge of the parish, the sittings so gained should be free and unappropriated; but if put up at the expense of individuals, the grant of space to each should be limited to his immediate wants, with a clear understanding that, although *unlikely* to be disturbed, no private right would be conveyed beyond that of present possession. In making such alterations, there must be no encroachments on the main passages, nor must the sides of the seats, if enclosed, be carried to a height exceeding *four feet*.

As churches were originally built for the general accommodation of all classes, and the lands of the founders were charged with the repairs, or estates were subsequently given by pious persons for such uses, it follows, that no part of that accommodation—that provision for giving effect to spiritual instruction—can be transferred by sale, under any authority or on any pretence whatever; and that purchases of church-seats, except where they are legally appurtenant to houses, and pass with those houses from one possessor to another, in the manner before described, are null and void. It is a broad principle of the law, that seats in a church can neither be sold nor let, and that for pews let by individuals, or by the churchwardens, the payment of a seat-rent cannot be enforced. Neither can any one, not an inhabitant of the parish, have any legal claim to any sitting in the church. I mention these things thus distinctly, because I know much misapprehension prevails about them.

I may indeed very properly say, that the sale, or letting of church-seats for money, is an act of injustice for which no defence can be found. Its effect must be, to drive the poor from that place of worship which has been provided for them free of all expense. It would exclude them from the house of God. It would be an actual robbery of the poor for the accommodation of the rich, with the additional dishonesty of sparing the pockets of those who are bound by law to keep their churches in repair.

It may be approved by some, and held up for imitation as the voluntary system, but, if you come to the real fact, it is nothing less than the sale of the poor man's property, without his consent, to gratify a love of ease and senseless distinction, in a place where no such feeling ought to be found; and all this, as I have just said, to relieve themselves and others from a charge which the law of the land lays upon them.

As the owner of an ancient messuage may prescribe to a seat in the body of the church or an aisle annexed to it, so may the parson, whether impropriator or instituted rector, maintain a claim to the chancel. But to what extent this claim can be exercised, whether or not the whole be for his exclusive use, or the Ordinary can exercise any control over it, is, I believe, by no means clear. Be that as it may, in a general way I would observe, as regards both church and chancel, that the substitution of long seats, whether open at both ends or not, for the prevailing use of large pews, would in all cases contribute, not only to an increase of accommodation, but in a great degree promote those devotional feelings which should ever be found to accompany social worship. Instead of our kneeling side by side, with the eyes of the congregation, rich and poor, turned to one object, in all lowliness of heart, pews do but keep up those distinctions of rank which in the presence of God we should desire to lay aside.

Obstacles, I am aware, might prevent the sudden adoption of this plan in a general way, or indeed at any time in very populous districts; but, from its partial use in my own

church, and in other parishes where it has been tried, not only without inconvenience, but I may add with general approbation, I hope the time is not far distant when we may all become, as it were, in this respect, members of the same body, that we may be all one before God, all one in Christ.

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